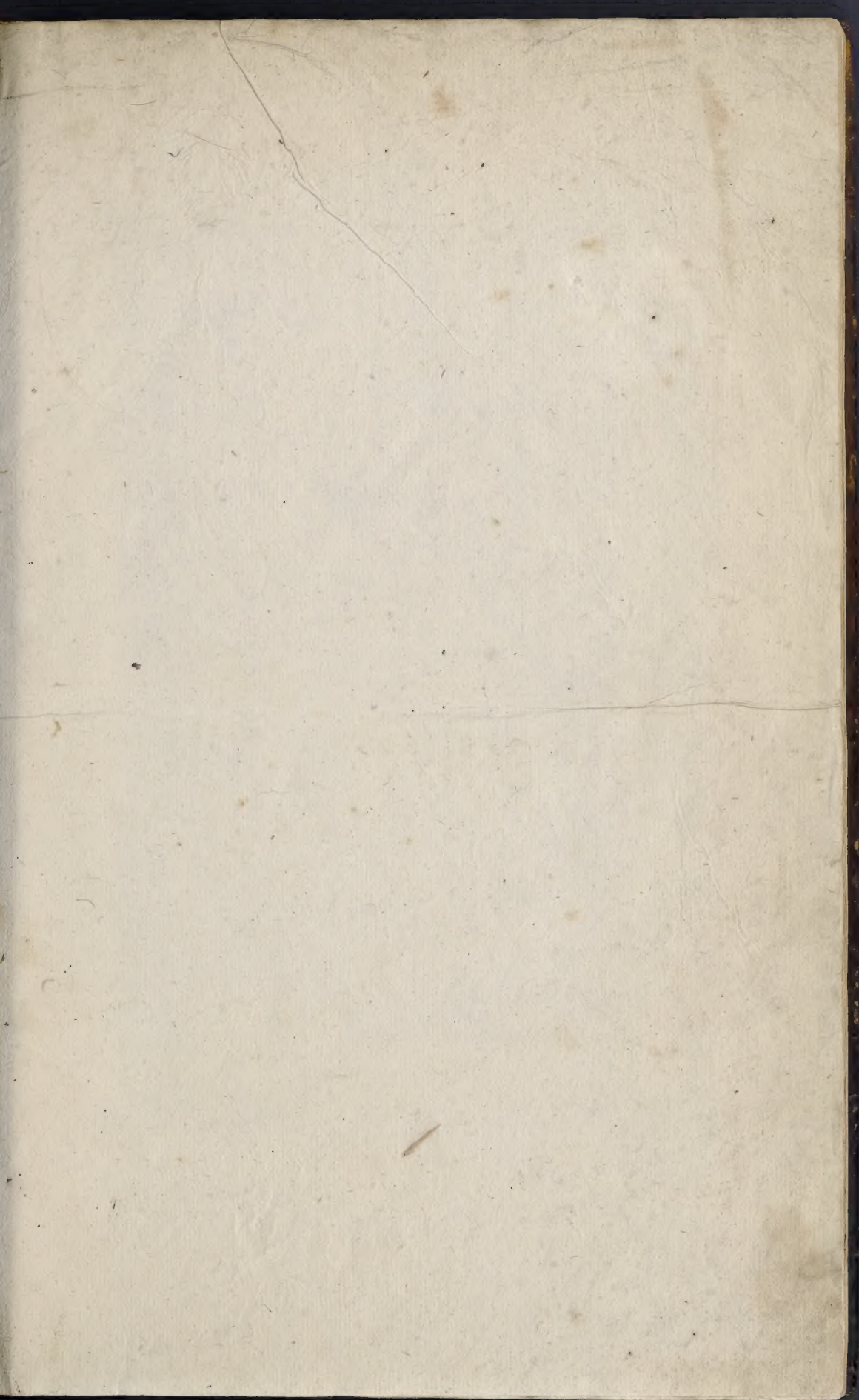


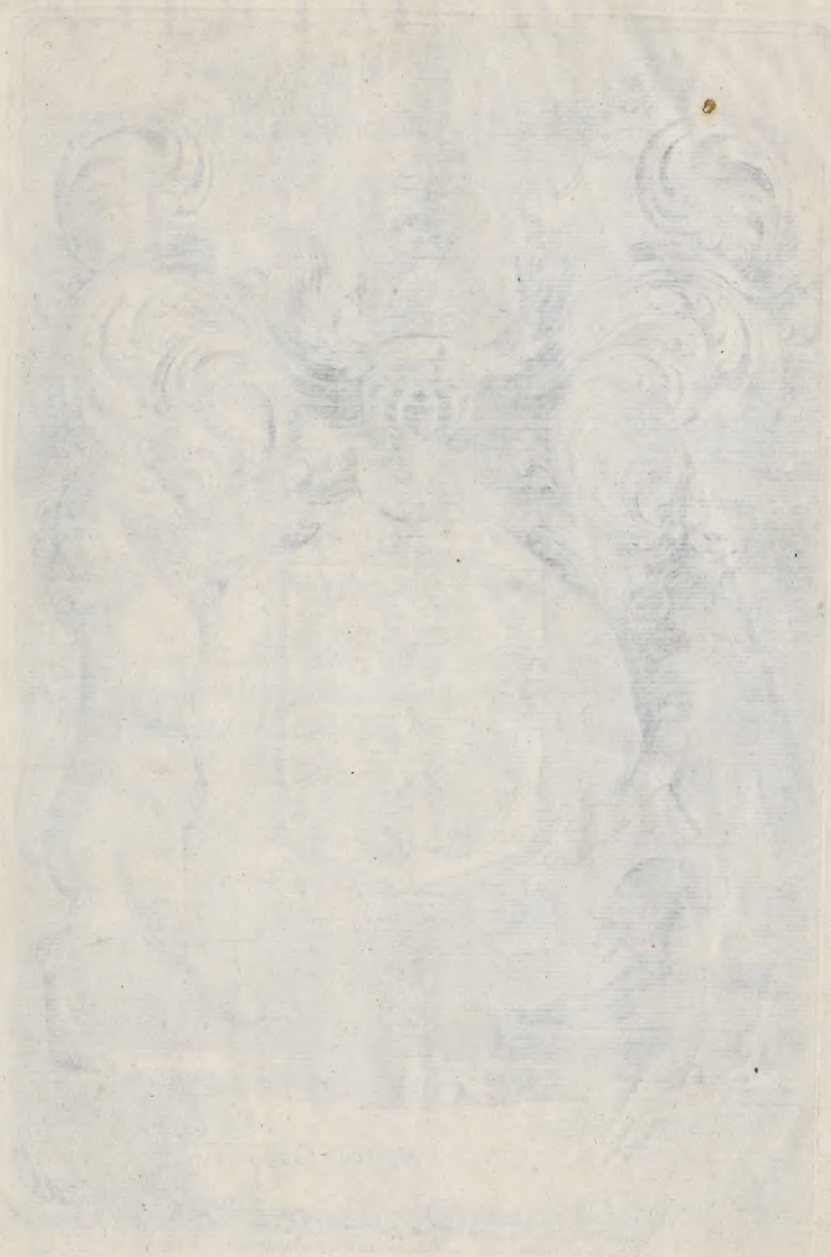


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THE
ENTERTAINMENT
OF
His Most Excellent MAJESTIE
CHARLES II,
IN
His PASSAGE through the CITY of
LONDON
TO HIS
CORONATION:

Containing an exact Accompt of the whole Solemnity; the Triumphal
Arches, and *Cavalcade*, delineated in *Sculpture*; the *Speeches* and
Impresses illustrated from *Antiquity*.

TO THESE IS ADDED,
A Brief Narrative of His MAJESTIE'S Solemn CORONATION:
WITH
His Magnificent PROCEEDING, and ROYAL FEAST
IN
VVESTMINSTER-HALL.

By JOHN OGILBY.

LONDON,
Printed by THO: ROYCROFT, and are to be had at the Authors House
in Kings Head Court within Shoe-Lane, MDCLXII.

THE
ENTERTAINMENT
OF
His Most Excellent MAJESTIE
CHARLES II.
IN

I Have perused a brief Narrative of His MAJESTIES Solemn CO-
RONATION, printed by M^r. OGILBY, together with his
Description of His MAJESTIES Entertainment passing through the
City of LONDON to His Coronation, &c. and, in pursuance of His
MAJESTIES Order unto me directed, have examined, and do ap-
prove thereof; so as the said M^r. OGILBY may freely publish the
same.

From the HERALDS-
COLLEGE this thirteenth
of June 1662.

EDVARD WALKER,
Garter Principal King
of Arms.

TO THE
SACRED MAJESTY
OF
CHARLES II,

King of *ENGLAND, SCOTLAND, FRANCE,*
and *IRELAND, &c.*

This DESCRIPTION of the SOLEMNITY of His
Blessed INAUGURATION

Is humbly Dedicated

By

His most Obedient, Dutiful, and

Loyal Servant,

J. OGILBY.

TO THE
SACRED MAJESTY
OF
CHARLES II.

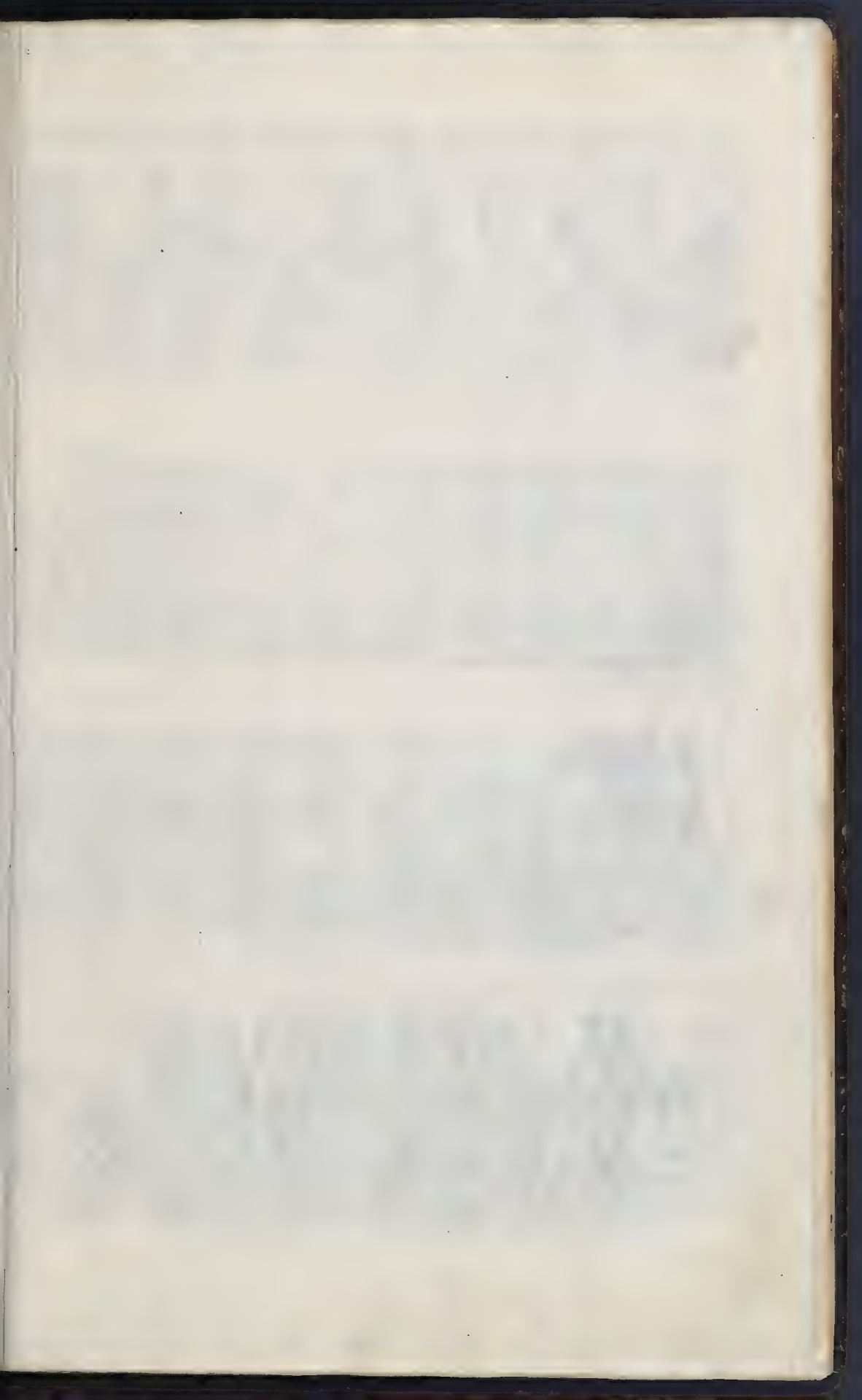
King of England, Scotland and France
and Ireland &c.

The Description of the Government of the
Kingdom of Scotland

by James Stewart

in two Volumes

LONDON



THE CAVALCADE or HIS MAJESTIES PASSING THRO



Wenceslaus Hollar Bohemus delineavit et aqua forti aeri incisit. A. 1661.

2 Munday the 22 of April. A. M. DC. LXI.
four such Squadrons, & each Squadron containing fiftie men



Esquires to the Knights of the Bath,



Knight Harbinger
Sergeant Porter

Sewers of the Chamber & Gentlemen Ushers, Quarter Waiters



THROUGH THE CITY OF LONDON TOWARDS HIS CORONATION

The Duke of York's Horse Guard, Consisting of



Messengers of the Chambers, forty in number

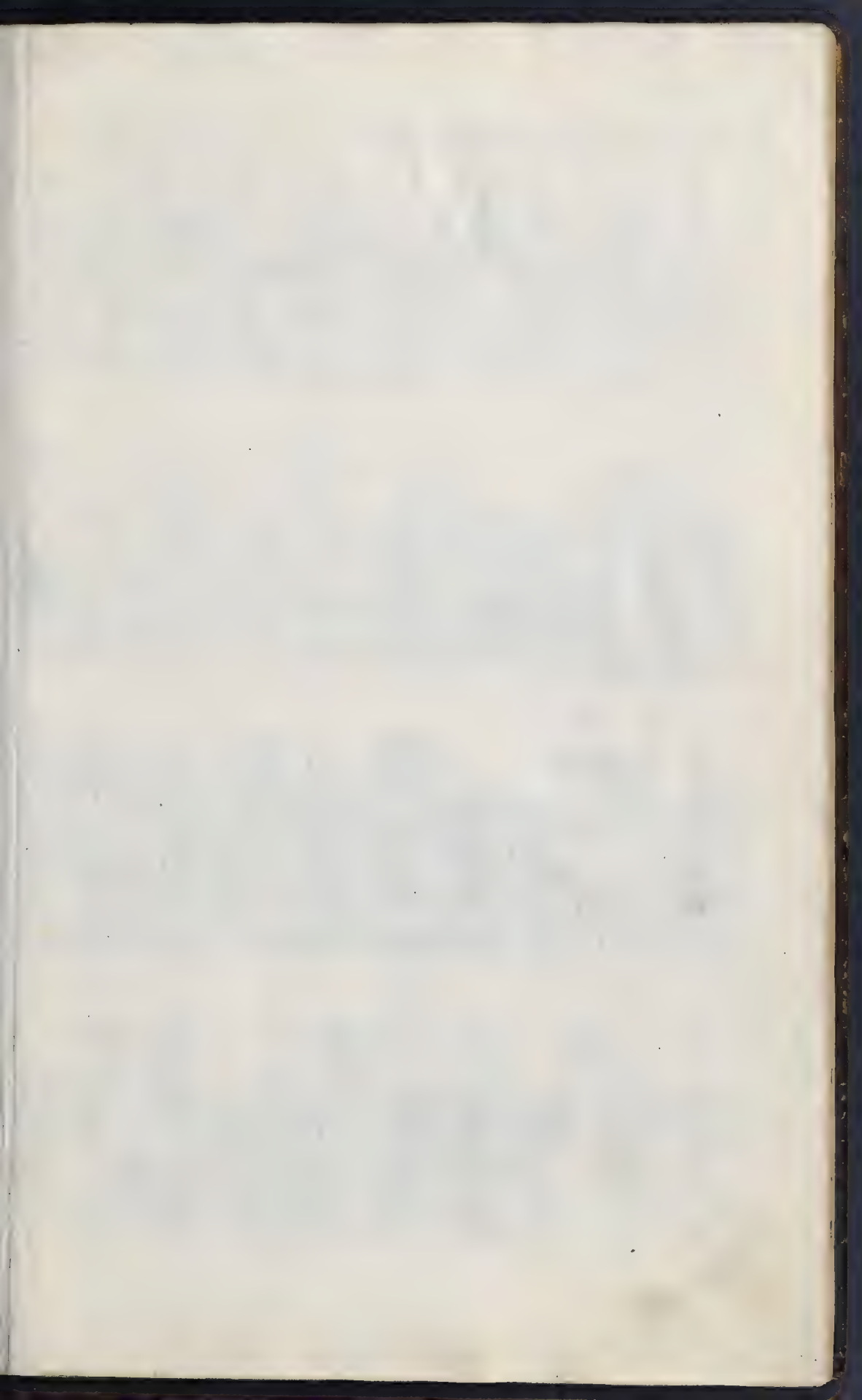


in number a hundred and forty



Clerks of the Chancery; C. of the Signet; C. of the Privy Seal; C. of the Council; C. of the Parliament; C. of the Crown





Chaplains having dignities, 50

The King's Advocate
The King's Remembrancer



Secretaries of the French
and Latine Tongues

Gentlemen Ushers, Jark-Waiters, Servers,
Carvers, Cupbearers in Ordinary



Chamberlains of the
Exchequer

Gentlemen of



Knights of the Bath



Masters of the Chancery,

The Kings Learned
Councell at Law,

The Kings puisne
Serjeants,

The Kings. Utterney,
The Kings Solicitour,

The Kings Eldrest
Serjeants



of the Body,

Masters of standing Offices, viz. Tents,
Armourie, Wardrobe

Revels, Ceremonies,
Orlnance

Masters of the Requests

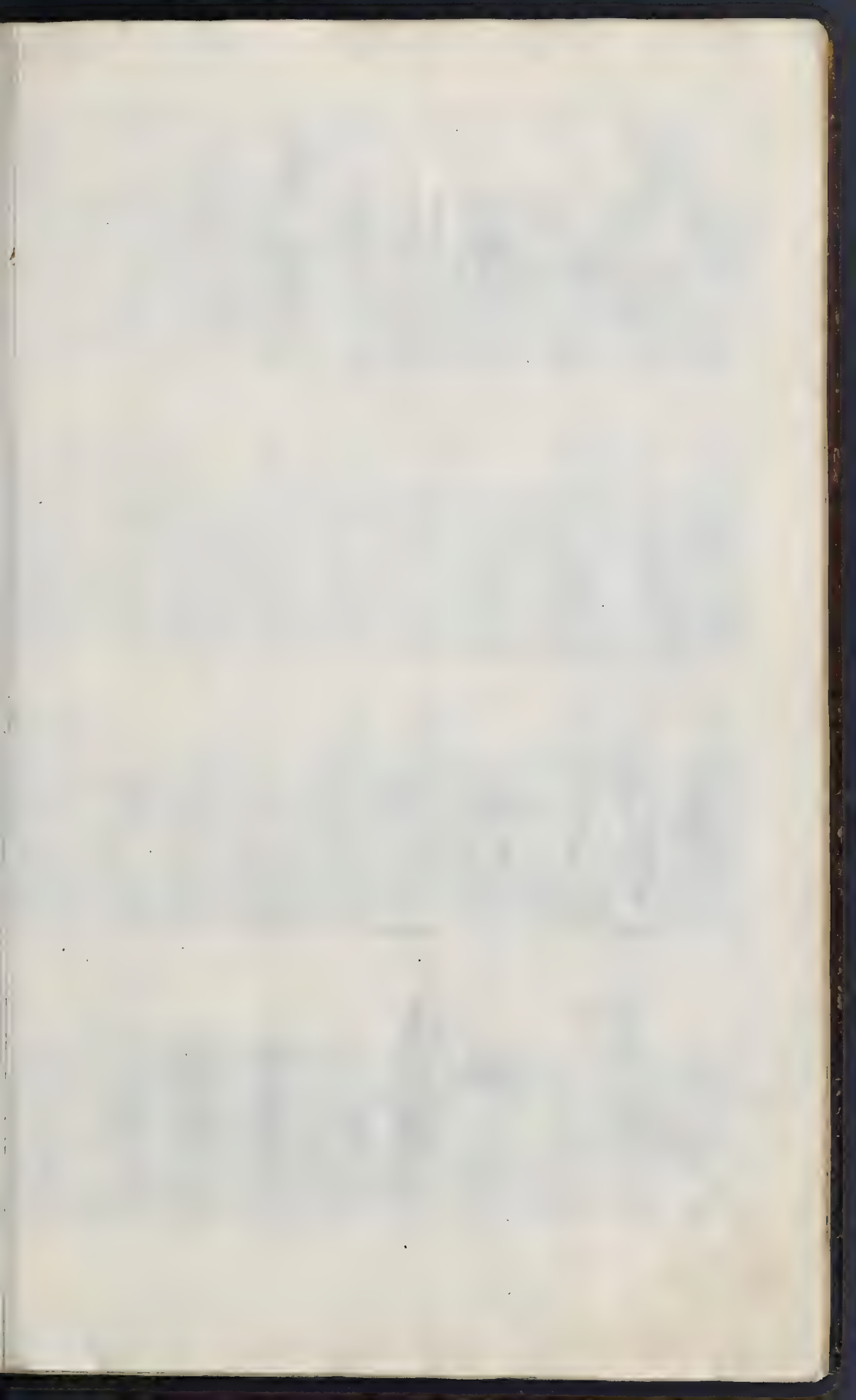


Privy Chamber



Knights of the Bath





Knights of the Bath;

The Knight Marshal.

Master of the Level.



Barons of the Exchequer 3

Knights of the Exchequer & Common Pleas 5



Earls Younger Sons 1

Earls Younger Sons 2

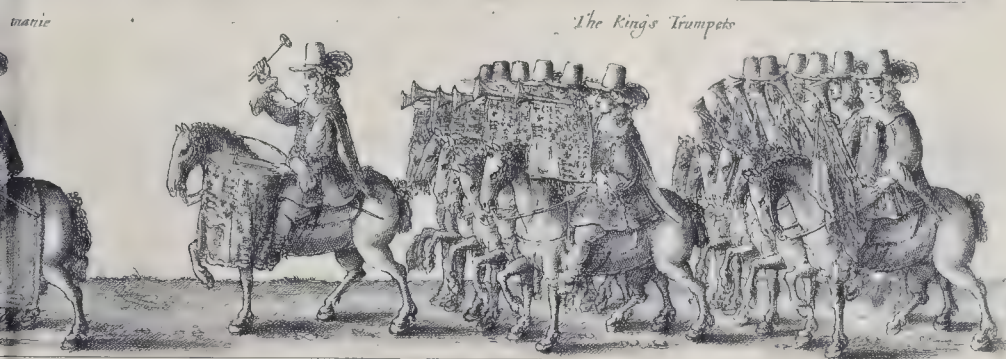
Earls Younger Sons 3

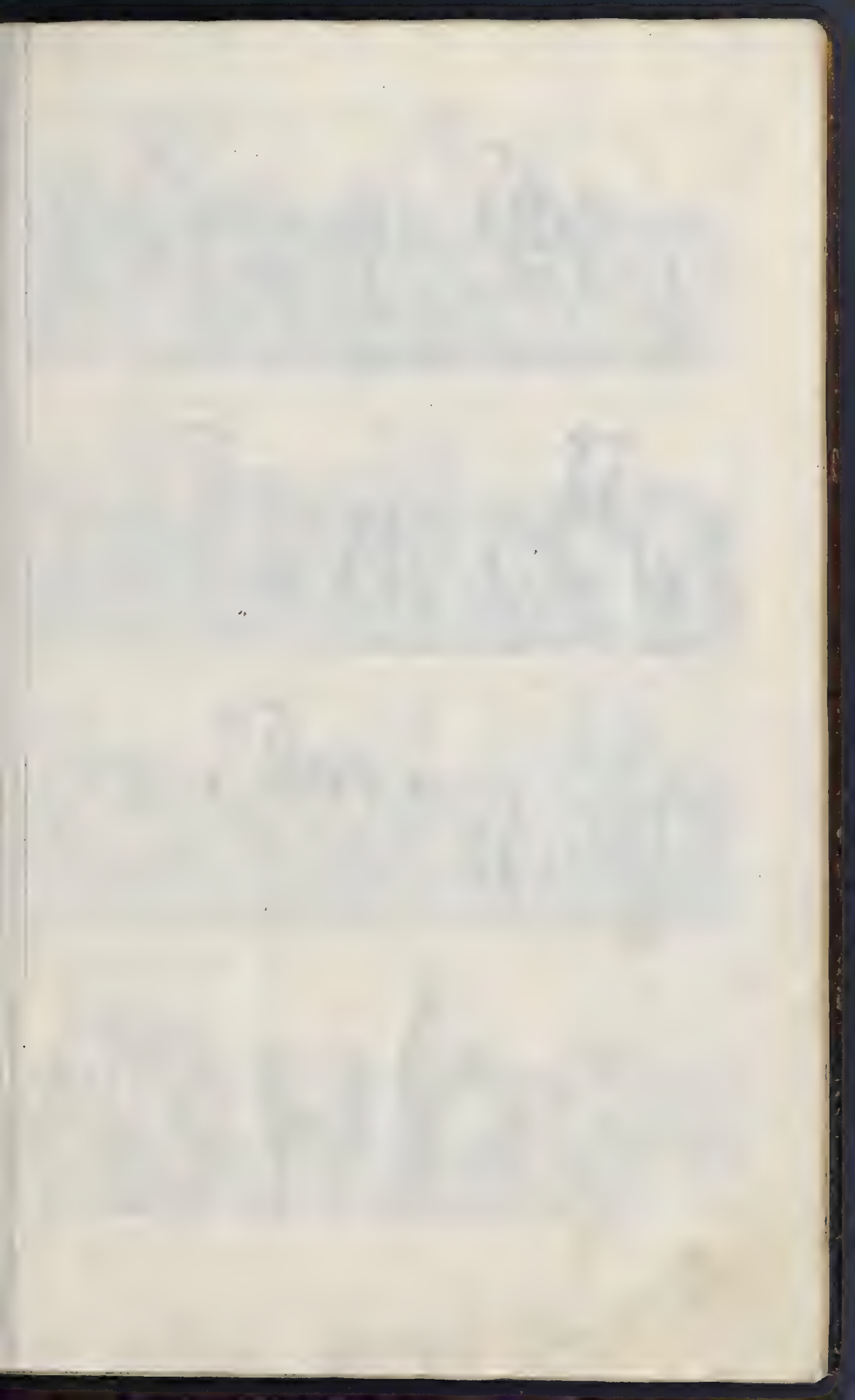


The Sergeant Trumpeter

Trumpeters at Arms







Marquess younger sons

Earls eldest sons



Dukes younger sons

Marquesses eldest sons



Lord Chamberlain of the Kings Household

Dukes eldest sons

Two H...



The Duke of Buckingham

Clarencieux King of arms. A...



Two Pursuivants at Arms



Esquires

Two Herald

Earls in number 31



Marquis of Worcester Marquis of Dorchester

Two Herald



King of arms. Lord Chancellor. Lord Treasurer

The Lord high Steward





Servants at Arms



Two
The Du

18

The Duke of York



19

The Earl of Lindsey
Lord great Chamberlain
of England

The Earl of Northumberland
Lord high Constable of Eng:
land



the King's

THE KING

Gentlemen Pensioners
& Equiers

Yeomen of the Guard

The







His MAJESTIES
 ENTERTAINMENTS
 Passing through the City of
LONDON
 TO HIS
CORONATION;
 WITH
 A Description of the Triumphal ARCHES,
 and SOLEMNITY.



THE City of *LONDON*, participating the greatest share of that inexpressible Happiness, which these Kingdoms have received by the glorious Restauration of our Sovereign to His Throne, and of us His Subjects to our Laws, Liberties, and Religion, after a dismal Night of Usurpation, and Oppression, and proportionably exceeding in their Loyalty, took the occasion of His *MAJESTIES* Coronation, to express their Joy with the greatest Magnificence imaginable: imitating therein the ancient *Romanes*, who, at the return of their Emperours, erected *Arches* of Marble, which though we, by reason of the shortness of Time, could not

B

equal

equal in Materials, yet do ours far exceed theirs in Number, and stupendious Proportions.



THE Custom of erecting *Triumphal Arches* among the *Romans* (a thing altogether unknown to the *Græcians*, till their acquaintance with them) most certainly was not coæval with their *Triumphs*, which were within four years as long-liv'd as *Rome* it self. For among the *Greek*, and *Latin* Authours of the *Roman* History, who have been so accurate in enumerating all their *Solemnities*, especially which concerned their Splendour, and Magnificence, we find not any mention of them till the time of the *Roman Emperours*. Indeed of *Triumphs*, as of all other things, the Beginnings seem to have been but rude. At first nothing more then the Spoils hung up at the house of the Conquerour.

Æneid. VII.

Virgil, speaking of the Palace of King *Picus*,

*Multaque præterea sacris in postibus arma,
Captivi pendent currus, curvæque secures,
Et Cristæ capitum, & portarum ingentia claustra,
Spiculæque, clypeique, ereptæque rostra carinis.*

“ Besides, on sacred Pillars all along,
“ A World of Arms, Axes, and Chariots hung,
“ Crests, and huge Bars of Gates the Ports adorn,
“ And Spears, and Shields, and Prows from Gallies torn.

Lib. I.
Lib. II.

† in *Romulo*.

Nat. Hist.
Lib. xxxviii.
cap. vi.

This rudeness of the first *Triumphs*, even among the *Romans*, will sufficiently appear, if we compare the *Triumph* of *Romulus*, mention'd by *Livy*, *Dionysius Halicarnassensis*, and [†] *Plutarch*, with the excessive Pomp, and Magnificence of the latter, of which we shall give an instance in this Discourse. The greatest Monument of which Magnificence, the *Triumphal Arches*, as we have said, was not heard of before *Julius Cæsar*. 'Tis true, there is still retain'd at *Rome* the memory of *Arcus Romuli*, and *Camilli*. But 'tis certain, it appears not whether they were *Triumphal Arches*, or no; and it is very questionable, whether they bear their true Titles. For *Pliny*, who flourish'd in the time of *Vespasian* the Emperour, calls them *novitium inventum*, a new invention: whose Authority much out-weighs those empty Titles of *Arcus Romuli*, and

and *Camilli*, of which there is no ancient Record. Yet, that they were in use before *Julius Caesar* almost one Century of years, ha's been conjectured out of these words of *Asconius Pedianus*, an *Authour*, against whom there is no exception; and who liv'd some years before *Pliny*; *Fornix Fabianus, arcus est juxta Regiam in Sacra via, à Fabio Censore constructus, qui, à devictis Allobrogibus, Allobrox cognominatus est, ibique statua ejus posita propterea est*; The *Fabian Arch* is nigh the Palace of *Romulus* in the Sacred way, built by *Fabius the Censor*, who, from his Victory over the *Allobroges*, had the surname of *Allobrox*; for which his Statue was placed there. That he triumph'd upon this Victory, we have ample testimony from the Marbles not long since digg'd up at *Rome*, formerly preserved in the *Capitol*. Nevertheless, those words of *Asconius* do evidently conclude the contrary: for he says expressly built by *Fabius Censor*. His Censourship is referred by *Sigonius* and *Pighius* to the Year U.C. DCXLV. his Triumph happened anno DCXXXIII. as appears from the Marbles now mention'd,

Q. FABIVS Q. ÆMILIANI F. Q. N. AN. DCXXXIII.
MAXIMVS. PROCOS. DE. ALLOBROgibus
ET. REGE. ARVERNORVM. BETVLTQ. X. K.

Whence it is clear the Arch was built long after his Triumph. And I conceive his Statue was plac'd there rather in regard of his expences, then of his Victory so long before obtain'd. Neither is it strange after the space of above seven hundred years, to find this alteration. We may observe many other, but shall onely take notice of two. First, The ancient *Romans* granted not the honour of Triumph to any, who had not slain in one pitch'd Field five thousand of their Enemies, *fus triumphi datur ei, qui quinque millia hostium unâ acie ceciderit*. Secondly, They allowed not Triumph for a Victory over their Fellow-Citizens; as *Q. Catulus* triumph'd not over *M. Lepidus*, or *L. Antony* over *Catilin*, or *Sylla* over *Marius*, or *Cinna* over *Carbo*, or *Cæsar* over *Pompey*.

Valer Maximus, Lib. II. cap. viii.

Claudian,

— cum Gallica vulgò

Prælia jactaret, tacuit Pharsalica Cæsar.

Namq; inter socias acies, cognataq; signa,

Ut vinci miserum, nunquam vicisse decorum.

De vi. Cons. sulatu. Hor.

Of

— Of Gallick Fights oft at his Board
Boasts *Cæsar*, of *Pharsalia* not a word.
Though sad the case to fall in Civil War,
Yet 'tis no honour to the Conquerour.

which he means too in these Verses,

*De Bella
Getico.*

*Semper ab his famæ petiere insignia bellis,
Quæ diversa, procul tuto, trans æquora virtus
Exercere dabat : currus, Regumque catenæ
Inter abundantis fati ludibria ductæ.*

They by such Wars sought Fame in Fields remote,
Beyond Seas Victory by their Valour got :
Hence Kings in Chains and Chariots march in state,
'Mongst various Sports of their abundant Fate.

Ibid. *De civibus triumphare nefas*, saith the same *Valerius Maximus*. In both which particulars the *Roman History* affords exceptions. In the first, in the *Triumph without a War*, anno *Urbis Cond.* DLXXIII. In the second, in the *Triumphal Arch*, yet almost entirely standing, of *Constantine the Great*, which the Senate, and People of *Rome* dedicated to him upon his Victory over *Maxentius*, a General of part of the Imperial Forces. The Inscription this,

IMP. CÆS. FL. CONSTANTINO. MAXIMO
P. F. AUGUSTO S. P. Q. R.
QUOD. INSTINCTU. DIVINITATIS. MENTIS
MAGNITUDE. CUM. EXERCITU. SUO.
TAM. DE. TYRANNO. QUAM DE OMNI EJUS
TACTIONE. UNO. TEMPORE. JUSTIS
REMPUBLICAM. ULTUS. EST. ARMIS
ARCUM. TRIUMPHIS. INSIGNEM. DICAVIT

passing to His CORONATION.

Three *Triumphs*, of the same nature, in one Century of years, are reckoned by *Claudian*, who makes *Rome* to speak thus,

De vi. Consulatu Honorii.

*His annis, qui lustra mihi bis dena recensent,
Nostra ter Augustos intra pomeria vidi,
Temporibus variis: eadem sed causa Tropæis,
Civilis dissensus erat*

Lustres twice ten, with annual Springs, and Falls,
Pass'd, since I saw three Emp'rours in our Walls,
At sev'ral times: each, on sad Scores, did boast
Triumphs for Civil Broils ———

Both which particulars comprehend this *Triumph* of His most *Sacred Majesty*, which was upon a Victory over the Enemies of His Country without a Battle.

These *Arches* generally bore the name of him, that rid in *Triumph*, and had a Title insculp'd, to testify for what Victory they were erected: both which appear from this Speech of the City of *Rome* to *Honorius* the Emperour;

*Ast ego frænabam geminos, quibus altior irès,
Electi candoris equos, & nominis Arcum
Fam molita tui, per quem radiante decorus
Ingredere toga, pugnae monumenta dicabam
Defensam titulo Libyam testata perenni.*

Claudian ib.

But I put in your Steeds more white then Snow,
And of your Name design'd a stately Arch,
Through which you might in Regal Purple march.
The Battle too, and lasting claim engrav'd
Attesting Monuments that you *Libya* sav'd.

They were always adorn'd with some Spoils of the Conquered Enemy. *Claudian*,

————— *Spoliisque micantes
Innumeros arcus* ———

Pan'g. iv.

C

Innum'rous

Innum'rous Arches rich with glitt'ring Spoils.

Prudentius,

*Frustrà igitur currus summo miramur in Arca
Quadrijugos, stantésque Duces in curribus altis,
Sub pedibusque Ducum captivos poplite flexo
• Ad juga depressos, manibusque in terga retortis,
Et suspensa gravi telorum fragmina trunco.*

We Chariots on the Arch admire in vain,
In them their haughty Leaders standing see,
And Captives stooping with low-bended knee,
Their hands behind them t' d; of pond'rous Oke
Huge Truncheons hanging of strong Jav' lins broke.

Sometimes they bore insculp'd the Battle, in which the Conquerour had merited his *Triumph*, as those of *Septimius Severus*, and *Constantine*. In others, the whole pomp of the *Triumph* was represented; as in that of *Vespasian* and *Titus*, where are still to be seen led in *Triumph* the Spoils of the Temple of *Jerusalem*, the Ark of the Covenant, the Candlestick with seven Branches, the Table of the Shew-Bread, the Tables of the Decalogue, with the Vessels of pure Gold for the use of the Temple, the Captives chain'd, the Emperour riding in his *Triumphal Chariot*, &c. The order, and method of a *Triumph*, among the Romans, we will here briefly, but distinctly deliver, chiefly out of *Plutarch*, in the Life of *P. Æmilius*.

In Romulo.

The captivated Statues, Pictures, and Colossusses, lead the Van. *Plutarch*, of the *Triumph* of *P. Æmilius*, *The first day* (for this *Triumph* lasted three) scarce sufficed for the passing of the Statues, Pictures, and Colosses, lead in two hundred and fifty Carriages. *Appian* says, that *Pompey* carried the Statues of the Foreign Gods in *Triumph*.

The next followed the choicest Arms and Spoils of the Enemy. *Plutarch*, *The next day* were carried the fairest and richest of the Macedonian Weapons upon several Carriages, glistering with the Brass and Iron new scow'd: artificially plac'd, (yet that they seem'd to have been thrown together promiscuously without any order) the Head-pieces upon the Shields, the Corsets upon the Buskins, &c. which striking constantly against each other, made so terrible a noise, that the sight of them, though now overcome, was a terror to the Spectatours. *Statius*,

Ante

*Ante Ducem spolia, & duri Mavortis imago,
Virginei currus, cumulatæque fercula cristis;
Et tristes ducuntur equi.*

Lib. xii.

The Gen'ral, Spoils, and Mars dire Shape precedes
Chariots and Chargers heap'd with Crests, and Steeds
Mourning are led

Ovid,

*Scuta sed & galeæ gemmis radiantur & auro,
Stentque super victos trunca tropæa viros.*

De Ponto,
Lib. iii.
Eleg. iv.

But Gems, and Gold their Shields, and Helms adorn,
The Trophies on the vanquish'd Shoulders born.

Next, the Images of the Cities, Towns, Castles, Mountains, and
Rivers, taken. Ovid,

De Tristib.
Lib. iv.
Eleg. ii.

*Cumque Ducum titulis oppida capta leget:
Hic lacus, hi montes, hæc tot castella, tot urbes,
Plena feræ cædis, plena cruoris erant.*

There taken Towns, and Princes Titles read:
There Lakes, there Mountains, Forts, and Cities stood;
Full with dire Slaughter, full of Purple Blood.

*Protinus, argento veros imitantia muros,
Barbara cum victis oppida lata viris:
Fluminaque in montes, & in altas proflua sylvas,
Armaque cum telis in strue juncta suis.*

Next, Barb'rous Cities with the Captives past
True Walls resembling in pure Silver cast:
And Rivers that 'mongst Woods and Mountains glide,
And Arms, and Weapons, rais'd like Trophies, ride.

Livy* says, that Scipio Asiaticus carried in Triumph the Images of an
hundred and thirty four Towns. Pliny† reckons up twenty seven Ci-
ties,

* Lib.
xxxviii.
† Nat. Hist.
Lib. v.
Cap. v.

ties, Towns, Nations, Mountains, &c. led before *Cornelius Balbus*. *Silius Italicus*, of the Triumph of *Scipio Africanus* over *Carthage*.

*Mox viâtas tendens Carthago ad sidera palmas
Ibat, & effigies ora jam lenis Iberæ,
Terrarum finis Gades, ac laudibus olim
Terminus Herculeis Calpe, Bætisque lavare
Solis equos dulci consuetus fluminis undâ,
Frondosumque apicem subigens ad sidera mater
Bellorum fera Pyrene, nec mitis Iberus,
Cum simul illidit Ponto quos attulit amnes.*

————— Next, lifting to

The Stars her Conquer'd hands, did *Carthage* go,
Then the Effigies of th' Iberian Land,
Now Peaceable; with *Gades*, that doth stand
The Period of the Earth; and *Calpe*, that,
Of old, *Alcides* praise did terminate:
With *Bætis*, which the Horses of the Sun
Is wont to bathe in Streams that gently run:
And high *Pyrene*, which gives Birth to Wars,
And lifts her heavy Head unto the Stars:
With rude *Iberus*, that with Fury flings
Against the Sea the Rivers, that he brings,

Mr. ROSS.

lib. Then followed the Moneys of Silver, Vessels, Garments, &c. *Plutarch*, After which, three thousand men carrying the Moneys of Silver in seven hundred and fifty Silver Vessels; each of them weighing three Talents, four men to a Vessel.

lib. xlv. Next the Trumpeters. *Plutarch*, The next day betimes in the Morning went the Trumpeters sounding a Charge. After whom were led the Oxen ordain'd for Sacrifice. *Livy*, The *Viâtimes*, which go before, are not the least part of the Triumph. These were white, taken out of the Meadows of the River *Clitumnus*. *Virgil*,

Hinc

Hinc albi, Clitumne, greges, & maxima taurus
Victima, sæpe tuo perfusi flumine sacro,
Romanos ad Templâ Deûm duxere Triumphos.

Georg. i.

This snowy Flocks, and Bulls prime Offrings yields;
 Which bath'd, *Clitumnus*, in thy Sacred Floods,
 Rome's Triumphs draw to Temples of the Gods.

Upon which place *Servius*, *Clitumnus* is a River in *Menavia*, which is a part of *Umbria*, as *Umbria* is of *Tuscia*, whence whatsoever Beasts drink, they bring forth their young ones white. *Claudian*,

Quin & Clitumni sacras victoribus undas,
Candida quæ Latii præbent armenta Triumphis.

Pælogr. iv.

Clitumnus sacred Streams, whose Snow-white Breed
 The conqu'ring Romans in their Triumphs need.

Ovid,

Candidaque adductâ collum percussa securi
Victima purpureo sanguine tingit humum.

De Trifibus, lib. iv.
 Eleg. ii.

Struck with an Axe the pure white Sacrifice
 Earth with a purple River dies.

Next the Gold, and Golden Vessels, taken from the Enemy. *Plutarch*, After the Sacrifices went those that carried the Gold, divided, as the Silver was, into Vessels, weighing each three Talents, the number of the Vessels, seventy seven: with those that carried the Sacred Cup, which *Æmilius* had caus'd to be made of ten Talents of Gold, adorn'd with several pretious Stones, &c.

Then followed the Arms of the Conquered Prince. After which he sent the Chariot of *Perseus*, and his Arms, and his Crown plac'd upon his Arms.

Next the Captives, richly clad, but laden with Chains; the Captive Prince with Chains of Gold, the rest according to their quality. *Silius Italicus*,

Ante Siphax feretro resedens captiva premebat
Lumina, & auratæ servabant collâ catenæ.
Hic Hanno, clarique genus Phœnissæ juventa,
Et Macedum primi, atque incolæ corpora Mauri;

Lib. xvi.

D

Tunt

*Tum Nomades, notusque sacro, cum lustrat arenas,
 Hammoni Garamas : &c.
 Sed non ulla magis mentesque oculosque tenebat,
 Quam visa Hannibalis campis fugientis imago.*

—Before him *Siphax*, Captivate,
 Upon a Beere, his Eyes dejected, late,
 His Neck in Golden Chains preserv'd. And here
Hanno, and young *Phanician* Nobles were ;
 Then *Macedonian* Princes ; next to these
 The *Moors* with parched Skins ; then *Nomades*
 And *Garamantians* known to Horned Jove,
 Where they the Sands survey, &c.
 Yet nothing more delights their Mind, and Eyes,
 Then *Hannibal*, as in the Field he flies,

Mr. ROSS.

Propertius,

*Lib. xii]
 Eleg. 1.*

*Aut Regum auratis circumdata colla catenis,
 Actiæque in Sacra currere rostra via.*

Or else their Kings in Golden Fetters bound ;
 The Sacred way with *Actian* Wheels refound.

Ovid,

De arte Am.

Ibant antè duces onerati colla catenis.

Before, the Princes went in Golden Chains.

Trebellius, speaking of Queen *Zenobia*, *fam primum ornata gemmis ingentibus, ita ut ornamentorum onere laboraret : vincti erant pedes auro, manus etiam catenis aureis, nec collo aureum vinculum deerat.* She was now so deck'd with great Gems, that she was oppress'd with the weight of her Ornaments: her Feet, Hands, and Neck were bound with Chains. But this was not constant: for in a Triumph of *Pompey's* *Appian* mentions a great number of Captives, & *Asia* describes, but none bound.

Next followed the Crowns, which the Cities, Friends of the Romans, had presented to the General. *Virgil*,

Ipsæ

*Ipse sedens niveo candentis limine Phœbi
Dona recognoscit sociorum, aptatque superbis
Postibus.*————

He in bright Porches of great *Phæbus* sits,
And gifts of Nations to proud Pillars fits.

Plutarch, *After which were carried 400. Golden Crown's, which the Cities had sent to Paulus Æmilius by their Ambassadors, as a reward of his Victory.*

Next, he that rid in Triumph, in his Triumphal habit, elegantly described by *Juvenal*.

Sat. 8.

*Quid si vidisset Prætorem in curribus altis
Exstantem, & medio sublimem in pulvere Circi
In tunica Jovis, & pictæ Sarrana ferentem
Ex humeris aulæa togæ, magnæque Coronæ
Tantum orbem quanto cervix non sufficit ulla?
Quippe tenet sudans hanc publicus, & sibi Consul
Nè placeat, curru servus portatur eodem.
Da nunc & volucrem sceptro quæ surgit eburno;
Illinc Cornicines, hinc præcedentia longi
Agminis officia, & niveos ad fræna Quirites,
Defossa in oculis quos sportula fecit amicos.*

Had he the *Prætor* in his Chariot spi'd
Amidst the dusty *Circus* in Triumph ride,
In *Joves* bright Vest, in an imbroider'd Gown
Of *Tyrian Purple*, and a mighty Crown,
For any Head too weighty, and too large,
That is forsooth a sweating Servants charge:
Least that the *Consul* in such pomp should pride,
The Slave and he both in one Chariot ride.
On th' Ivory Scepter th' Eagle seen displaid,
Here Cornets, there his friendly Cavalcade;
Romans in white march neer the *Horses Reins*,
Friends by the Basket and their Belly-gains.

The Army followed the Chariot of their General. Plutarch, *The whole Army was crown'd with Lawrel, following the Chariot of their General in their ranks, and orders. Who usually sang Io TRIUMPHE. Ovid,* speaking of the Triumph of Drusus Germanicus;

*Tempora Phœbeâ lauro cingentur, Ioque
Miles, Io magnâ voce TRIUMPHE, canet.*

Io the Army with fresh Lawrel Crown'd
Io TRIUMPHE as they march resound.

*D. Claud. Stil-
liconi.*

Claudian,

*Ipse albis reberetur equis, currumque secutus,
Laurigerum festo fremuisset carmine miles.*

Drawn with white Steeds; with Wreaths his Chariot hung,
The Army follow'd with a joyfull song.

Liv. iv. od. iii. as by the Spectators also. Horace, of Augustus,

*Tuque dum procedis, Io TRIUMPHE,
Non semel dicemus, Io TRIUMPHE.*

Io TRIUMPHE whilst you march in state,
Io TRIUMPHE we reiterate.

Thus having briefly touched upon the Antiquity, and use of Trium-
phal Arches, we shall descend to the illustration of the Descriptions in
particular.





The first ARCH.

MUNDAY, April the two and twentieth, His MAJESTY went from the Tower, through the City, to Whitehall.

In his passage through Crouched Fryers, He was entertained with Musick, a Band of eight Waits, placed on a Stage.

Near Algate, another Band of six Waits entertain'd him in like manner with Musick, from a Balcony, built to that purpose.

In Leaden-Hall-Street, neer Lime-Street End, was erected the first Triumphant Arch, after the Dorick order. On the North-side, on a Pedestal before the Arch, was a Woman personating REBELLION, mounted on an Hydra, in a Crimson Robe, torn, Snakes crawling on her Habit, and begirt with Serpents, her Hair snaky, a Crown of Fire on her Head, a bloody Sword in one Hand, a charming Rod in the other. Her Attendant CONFUSION, in a deformed Shape, a Garment of severall ill-matched Colours, and put on the wrong way; on her Head, Ruines of Castles; torn Crowns, and broken Scepters in each Hand.

There was no War in the Roman, or Greek Common-wealths call'd by any name properly answering to Rebellion, which comprehends only the violation of that Natural duty, which the Subject owes to the supreme Governour: for though we find Rebellion in Tacitus, of Subjects that rise against their Prince, and Rebellis too in Claudian, speaking of Africk a Subject to Rome, but then in Arms against the Roman Emperour under Gildo, as

—segetes mirantur Iberas

Horrea: nec Libyæ senserunt damna rebellis

Fam Transalpinâ contenti messe Quirites.

The Roman Grange Iberian Corn admires,

Nor did rebellious Libya's loss resent,

But with Transalpine Harvests was content.

and in another place, speaking of the Moors;

In Entropi-
um Lib. i.

De bello Gib-
donico.

Nonne

*N*onne meam fugiet Maurus, cum viderit, umbram?
*Q*uid dubitas? exsurge toris: invade rebellem:
*C*aptivum mihi redde meum——

Will not the *Moor* fly when he sees my Ghost?
 Why doubt'st Thou? rise: storm that *Rebellious Coast*;
 My *Captive* me restore.———

Yet we find that word attributed also to *Alarick*, and his *Army*, no Subjects of the *Roman Empire*, but only *Confederates*, by the same Author,

De V. l. Consulat. Honorii.

*O*blatum Stilico violato fœdere Martem
*O*mnibus arripuit votis, ubi Roma peric'lo
*J*am procul, & belli medius Padus arbiter ibat:
*J*amque opportunam motu strepuisse rebelli
*G*audet perfidiam.

He freely undertook so just a War,
 The League being broke, and *Rome* from danger far,
 While the *Armies* *Poe* divides, *Stilico Arms*:
 Glad of th' occasion those *Rebellious swarms*
 In such a place conjoyn'd.

Wherefore we must look for its Description under Civil Discord, and Sedition, which *Petronius Arbiter*, in the Civil War betwixt *Cæsar* and *Pompey*, ha's very elegantly delivered.

*I*nfremuere tubæ, ac scisso DISCORDIA crine
*E*xtulit ad Superos Stygium caput. Hujus in ore
*C*oncretus sanguis, contusæque lumina flebant.
*S*tabant atrati scabrâ rubigine dentes;
*T*abo lingua fluens; obfessa draconibus ora:
*A*tque intortito laceratam pectore vestem,
*S*aguineam tremulâ quatiebat lampada dextrâ:

The *Trumpets* sound, and *Discord*, with torn hair,
 Her *Stygian* front advanceth to the air.

O're

O're her smear'd Visage cloited blood lies spread,
Her blubber'd Eyes are beat into her Head;
Her iron Teeth rough with a rusty scale,
Her Tongue drops gore, Serpents her Brows impale :
Rending her pleited Vest, and red Attire,
Her trembling Hand brandisheth bloody Fire.

But we cannot better take a view of Sedition, and Discord, then in the Description of the Authours of it, feign'd to be the Furies: as *Virgil*,

*Tu potes unanimes armare in prælia fratres,
Atque odiis versare domos : tu verbera testis,
Funeræque inferre faces : tibi nomina mille,
Mille nocendi artes : fœcundum concute pectus.
Disjice compositam pacem, sere crimina belli :
Arma velit, poscâtque simul, rapiâtque juventus.*

Unanimous Brothers thou canst arm to fight,
And settled Courts destroy with deadly spight :
Storm Palaces with Steel, and Pitchy Flames,
Thou hast a thousand wicked Arts, and Names :
Thy Bosom disembogue, with Mischief full,
And Articles concluding Peace annull.
Then raise a War, and with bewitching Charms
Make the mad People rage to take up Arms.

Statius gives a Description of one of them very correspondent to ours,

*Centum illi stantes umbrabant ora Cerastræ :
Turba minor diri capitis ; Sedet intus abactis
Ferrea lux oculis, qualis per nubila Phœbes
Atraciâ rubet arte labor : Suffusa veneno
Tenditur, ac sanie gliscit cutis, igneus atro
Ore vapor, quo longa sitis, morbique, famésque,
Et populis mors una venit, riget horrida tergo
Palla, & cœrulei redeunt in pectora nodi*

*Thubaid.
Lib. i.*

Tum

*Tum geminas quatit illa manus : hæc igne rogali
Fulminat, hæc vivo manus æra verberat hydro.*

An hundred Snakes up in a Party made
From her dire Head, her horrid Temples shade,
Her fix'd Eyes sunk, their Brazen Gleamings shroud,
So charm'd bright *Phæbe* blusheeth through a Cloud :
Poyson'd her swoln Skin shines with gore, her Breath
Ulcers in Flame, Thirst, Famine, Plague, and Death :
Her dreadful Robes rough on her Shoulders sit,
Which on her Bosom Crimson Ribbans knit :
Then both her hands she shakes ; with Fun'ral Fire
This thunders, that jerks Air with Serpents dire.

Of *Tisiphone* Virgil,

Æn. vi

*Continuò fontes ultrix accincta flagello
Tisiphone quatit insultans, torvosque sinistra
Intentans anguës, vocat agmina sæva sororum.*

Cruel *Tisiphone* insulting shakes
Her dreadful Whip, and arm'd with twisted Snakes
In her left hand, straight on the guilty falls,
And Troops of unrelenting Furies calls.

Pindar calls Sedition *ἔχθραν κρηστήρων*, a bad Nurse for Children. The reason may be taken from these Verses of *Homer* describing the consequences of it;

Iliad. xxii.

*Ἰδὸς τ' ὀλλυμένας, ἐλκυομένας τε θυγάτρες
καὶ θαλάμους κρηστίζομένας, ἔνι πᾶσι τέκνῳ
βαλλόμενα ποτὶ γαῖῃ, ἐν αἰνῇ δαιτυνῆσι,
ἔλκομένας τε νύξ' ὅλον, ὑπὸ χειρὶ Ἀχαιῶν.*

My slaughter'd Sons, my Daughters ravish'd, see,
My Court destroy'd, and from the Nurser's knee
Their tender Babes snatch'd by the cruel Foe,
And in one Sea their Bloods commixed flow.

The

The *HYDRA*, on which *Rebellion* is mounted, the Ancients have very variously represented. * *Pausanias* attributes but one Head to it, *Pisander Camurensis* † many, *Alcæus* nine, *Simonides* fifty, *οὐκ ἴσκειν ἄλλοι*, whom *Virgil* follows,

* In *Corinthiacis*.
† *Ibid.*

Quinquaginta atris immanis hiatus Hydra
Savior intus habet sedem —

Æn. vi.

Hydra with fifty ugly Jaws, one more
Cruel then this by half, 's within the door.

"On the South Pedestal is a Representation of BRITAIN'S MONARCHY, supported by LOYALTY, both Women; Monarchy, in a large Purple Robe, adorn'd with Diadems, and Scepters, over which a loose Mantle, edg'd with blue and silver Fringe, resembling Water, the Map of Great Britain drawn on it, on her Head London, in her right Hand, Edinburgh; in her left, Dublin: Loyalty all in White, three Scepters in her right Hand, three Crowns in her left.

Purple is call'd by *Tertullian* *Regiæ dignitatis insigne*, a Badg of Royal Dignity. *Lactantius*, *Et sicuti nunc Romanis indumentum Purpuræ insigne est Regiæ dignitatis assumptæ, sic illis, &c.* *Claudian* of *Rufinus*,

De Idololat.
Lib. iv. cap.
vii.
In Rufinum,
Lib. ii.

Imperii certus, tegeter ceu Purpura dudum
Corpus, & ardentes ambirent tempora gemmæ.

Certain of Empire, as if Purple now
Had cloath'd his Limbs, and Gems impal'd his Brow.

So *Strabo* says, that the Posterity of *Androclus*, Son of *Codrus* King of *Athens*, had at *Epbesus*, besides many other Honours granted them, a Purple Robe in token of their Royal descent. According to which, we finde in *Sidonius Apollinaris*, *Purpuratus* to be equivalent with *Imperator*, *Epist. lib. ii. Qui videbatur in jugulum Purpurati jamjam ruiturus*; Who seem'd ready to murder the Emperour: and, *Serò cognoscunt, posse reum Majestatis pronunciari etiam eum, qui non adfectasset habitum Purpuratorum*; They too late understand, that even he, that affected not the Habit of the Emperours, might be found guilty of Treason. From whence the *Civilians* observe, that it was Treason to assume the Royal Robes. And *Amianus Marcellinus* speaks of a Woman, who had suborn'd several to accuse her Husband of High Treason, for having stoln the Emperour *Diocletian's* Purple Vest out of his Sepulchre; and hiding it. *Eusebius*;

Epist. xiii.

He (Diocletian) first beautified his Shoes with Gold, and Pearls, and precious Stones. For the Kings before him were honoured in the same manner with the Consuls, having onely a Purple Vest for a badge of their Royalty. The same saith *Pænius*, who translated *Eutropius*; The Royal Robe before was distinguish'd only by its Purple colour. Wherefore, when any resolv'd Tyrannically to sieze upon the Royal Dignity, they immediately usurp'd a Purple Robe; which they sometimes forc'd from a Standard, as *Trebellius* reports of *Saturninus*. The same *Authour*; *Gordianum Proconsulem reclamantem, & se terræ affligentem, opertum Purpurâ imperare cogerunt, & primò quidem invitus Gordianus Purpuram sumpserat: postea verò, quum vidit neque filio, neque familiæ id latam esse, volens suscepit Imperium*; They forc'd *Gordian* the Proconsul, who denied, and cast himself upon the ground, to be vested in Purple, and receive the Title of Emperour: at first he was very unwilling to receive the Purple Robe, but, when he saw, that that was unsafe for his Son, and Family, he receiv'd the Empire willingly. Where *Purpuram sumere*, and *sumere Imperium*, are the same. Sometimes they committed Sacrilege upon the Statues of the Gods. *Vopiscus*; *Deposita Purpurâ ex simulachro Veneris, cum cyclade uxoria, à militibus circumstantibus amictus, & adoratus est*; Taking a Purple Robe from the Statue of *Venus*, and his Wife's inner Vest of Gold, he was invested, and adored by the Souldiers as Emperour. *Trebellius*; *Celsum Imperatorem appellaverunt peplo Deæ Cælestis ornatum*; They put on *Celsus* the Vest of the Goddess of Heaven, and call'd him Emperour. Wherefore, when we read of the Consular Purple Robes under the Roman Emperours, as in that of *Latinus Pacatus*, *Quorum alter, post amplissimos Magistratus, & purpuras Consulares*; and of *Sidonius*,

In Gordianis.

In Saturnino.

— Te pida Togatum

Purpura plus capiat; quia res est semper ab avo

Rara frequens Consul:—

Purple should rather thee affect, since we

One often made a Consul seldome see:

it must be understood either of the Senatorian Segments added to their Consular Robes, or of a Purple mix'd with some other Dye; which is mentioned in *Theodosius's Code*: as a Warp of Purple, the Woof of another colour, or the like. For the Imperial Interdict comprehends all of whatsoever degree; *Temperent universi, cujuscunque sint sexus, dignitatis, artis, professionis, & generis, ab hujusmodi speciei possessione, quæ soli Principi, ejusque domui dedicatur*; Let every one, of what Sex, Dignity, Art, Profession, and Birth they be, forbear the possession of this sort of Purple, which is appropriated to the Prince alone, and his house.

The

The first Imperial Edict of this nature is conceived to be in the time of the Emperour *Nero*: which is to be understood *de holoveris*, of pure unmix'd Purple.

Neither was Purple peculiar to the Imperial Robes onely, but to their Pens too. The Emperour *Leo* forbad, that any Rescripts of his should bear other then a Purple Inscription. So *Nicetas*, in the Life of *Manuel* the Emperour, says, That, at his entrance upon the Empire, he sent Letters to *Constantinople*, written with Purple. *Constantinus Masses* in his Annals, *The Emperour granted the request of his Sister, and taking a Pen in his hand confirm'd the Paper in Purple Letters.* And *Palæologus* the Emperour, swearing subjection to the *Roman See* in the Church of *Santo Spirito* at *Rome*, subscribed in Letters of Purple.

*Epitome
Chron. de-
ver. vii.*

The art of making this Purple, both for Robes, and Ink, is still preserv'd, but we meet not with the materials; though we have left us both the place, and manner of taking, preparing, and whatsoever is necessary for that purpose.

*L. Sacri, C.
de libris.
Refer.*

Monarchy is said to be supported by *Loyalty*; because the Love of the Subject is the securest Guard of the Prince. *Seneca*, in a Discourse betwixt *Nero* and *Seneca* the Philosopher,

NE. *Ferrum tuetur Principem.* SE. *Meliùs Fides.*

NE. *Decet timeri Cæsarem.* SE. *At plùs diligi.*

NE. *Arms Cæsar guard.* SE. *But better Loyalty.*

NE. *Kings should be fear'd.* SE. *They rather lov'd should be.*

We find not any name for *Loyalty* in the time of the *Roman Emperours*, except *Fides*, or *Fidelitas*: as in the Coyns of the Emperour *Philippus*;

*Chenl. Pag.
xxx.*



which was signified by the extension of the hand. *Lucan* speaking of the Army, promising Fealty to *Julius Cæsar*,

E 2

His

— His cunctis simul assensere cohortes,
 Elatâsque altè, quacunque ad bella vocaret,
 Promisere manus ———

All rais'd their hands with joint consent, that they
 Would fight for him, and his Commands obey
 'Gainst whomsoe're ———

Inidorus Hispal. *Mos erat Militaris, ut, quoties consentiret exercitus, quia voce non potest, manu promittat*: It was the Military Custom, that as often as the Army consented, because they could not with their voice, they should promise with their hand.

Which Posture is represented in these Medaigles of the Emperours Trajan, and Hadrian,

OSTIA
 T. L. XXVII.
 C. ARVIL.

11. 10.



11. 11.



Claudian, speaking of a Rebellion in the Western parts of the Empire,

*Interea turbata FIDES, civilia rursus
 Bella tonant, dubiumque quatit Discordia mundam.*
 Mean while the Peace was broke, Ensigns unfurl'd,
 And Discord thundring shook the staggering World.

Loyalty is cloathed in white, to signifie its purity, and innocency. Color albus præcipue decorus Deo est, tum in cæteris, tum maxime in textili, Cicero. Horace.

Lib. i. Od.
 XXXV.

*Te Spes, & albo rara Fides colit
 Velata panno ———*
 Thee Hope, and Faith embrace
 Cloathed in white.

“The

"The first Painting on the South-side is a Prospect of His Majesty's
 "landing at Dover-Castle, Ships at Sea, great Guns going off, one kneeling,
 "and kissing the King's Hand, Souldiers, Horse, and Foot, and many
 "People gazing: above,

ADVENTUS AUG:

"Beneath the Painting this Motto,

IN SOLIDO RURSUS FORTUNA LOCAVIT.

This Inscription ADVENTUS AUGUSTI is often found among the
 Coyns of the Roman Emperours upon a peaceable return; which is
 signified by the extension of the right hand: for saith Quintilian, *Fit &*
ille habitus, qui esse in Statuis Pacificator solet, qui protenso brachio manum
inflexo pollice extendit; That Gesture is used too, which in Statues is a token
 of Peace, which extends the Arm, and Hand, inflecting the Thumb. In which
 Posture there is extant at Rome the Statue of the Emperour M. Aure-
 lius Antoninus: and another before the Laterane, mention'd in the Addi-
 tions to Pierius. The same we finde in the Coyns of M. Julius Philippus,
 and Fl. Jovianus, with the same Inscription, ADVENTUS AUGUSTI.

Institut. Lib.
xi. cap. lli.

Crociac.
Tab. lviij.
Baron. Tom.
iv. Annal.



"The Painting on the North-side, opposite to this, is a Trophy with decol-
 "lated Heads, having over it,

VLTOR A TERGO DEVS.

"Taken out of Horace;

— sequitur Rebelles

Ultor à tergo Deus —

"God's Vengeance Rebels at the Heels pursues.

The Motto beneath;

AUSI IMMANE NEFAS, AUSOQUE POTITI.

A Trophy amongst the ancient Romans was ordinarily a Trunk of a Tree, fitted with the Arms of the Conquered Enemy, according to that of *Virgil*,

Æn. Lib. vi.

*Ingentem quercum, decisis undique ramis,
Constituit tumulo, fulgentiaque induit arma,
Mezenti Ducis exuvias, tibi magne tropæum
Bellipotens : aptat rorantes sanguine cristas,
Telâque trunca viri, & bis sex thoraca petiitum
Perfossunque locis, clypeumque ex ære sinistra
Subligat, atque ensẽ collo suspendit eburnum.*

A stately Oak on Rising-Ground he plac'd,
And Boughs disrob'd, with glorious Armour grac'd ;
With King *Mexentius* Spoils the Trunks he loads,
Great *Mars*, thy Trophy, Warlik'ft of the Gods ;
His Breast-Plate, run twice six times thorow, rears,
And Plumes bedew'd with Blood, and broken Spears.
His Brazen Shield on the left Shoulder tied,
Hanging his Sword in Ivory by th' side.

And in the same Book,

*Da nunc, Tybri pater, ferro, quod missile libro,
Fortunam, atque viam duri per pectus Halesi,
Hec arma, exuviasque viri tua quercus habebit.*

Grant, Father *Tyber*, Fortune to this Lance,
And that this Jav'lin, which I now advance,
May through *Halesus* Bosom passage make,
And let thy Oak his Spoils, and Armour take.

Statius,

*Thebaid.
Lib. ii.*

*Quercus erat, teneræ jam dudum oblita juventæ,
Huic lavēs galeas, perfossâque vulnere crebro*

Inserit

passing to His CORONATION.

*Inserit arma ferentis, huic truncos ictibus enses
Subligat, & fractas membris spirantibus hastas.*

There was an aged Oak, on which he put
Bruis'd Casks, and Corislets, thrust-through, hack'd, and cut :
Next Swords in Battel broken guirds upon,
And splinter'd Spears from dying Bodies drawn.

The Trophie of *Jupiter* over the Giants is at large, and elegantly
described by *Claudian*,

——— *Phlegræis sylva superbit
Exuviiis, totumque nemus victoria vestit.
Hic patuli rictus, hic prodigiosa Gigantum
Tergora dependent, & adhuc crudele minantur
Affixæ facies truncis : immanisque ossa
Serpentum passim tumulis ex sanguibus albent,
Et rigida multo suspirant fulmine pelles,
Nullaque non magni jactat se nominis arbor.
Hæc centum-gemini strictos Aëgeonis enses
Curvata vix fronde levat ; liventibus illa
Exultat Cori spoliis : hæc arma Mimantis
Sustinet, hos onerat ramos exutus Ophion.
Altior & cunctis abies, umbrosa que latet,
Ipsius Enceladi fumantia gestat opima
Summi Terrigenæ regis, caderetque gravata
Pondere, nâ lapsus fulciret proxima quercus.
Indè timor, numenque loco, nemorisque senectæ
Parcitur, æthereisque nefas nocuisse Tropæis.*

*De raptu
Proserp.
Lib. iii.*

——— The Woods in Spoils *Phlegræan* pride,
The whole Grove Vict'ry cloath'd. Here Gapings wide
Of horrid Jaws ; there Backs of hideous size
Hung, and stak'd faces threatening still the Skies :

Huge

Huge Serpents Skeletons in bloodless Piles
 There bleaching white lay in voluminous Coils,
 Whose scaly Sloughs smell with Sulphureous Flame :
 No Tree but boasts some mighty Giant's Name.
 This, loaden, under stern *Ægeon* yields,
 Who us'd an hundred Swords, as many Shields ;
 That brags bold *Corus* bloody Spoils: this bears
 The Arms of *Mimas* ; that *Ophion's* wears,
 But higher then the rest, with spreading shade,
 A Firr *Enceladus* Crest and Corset lade,
 The Giants King ; which with its weight had broke,
 If not supported by a neighb'ring Oak.
 Hence a Religious Aw preserves the Woods,
 And none dares wrong the Trophies of the Gods.

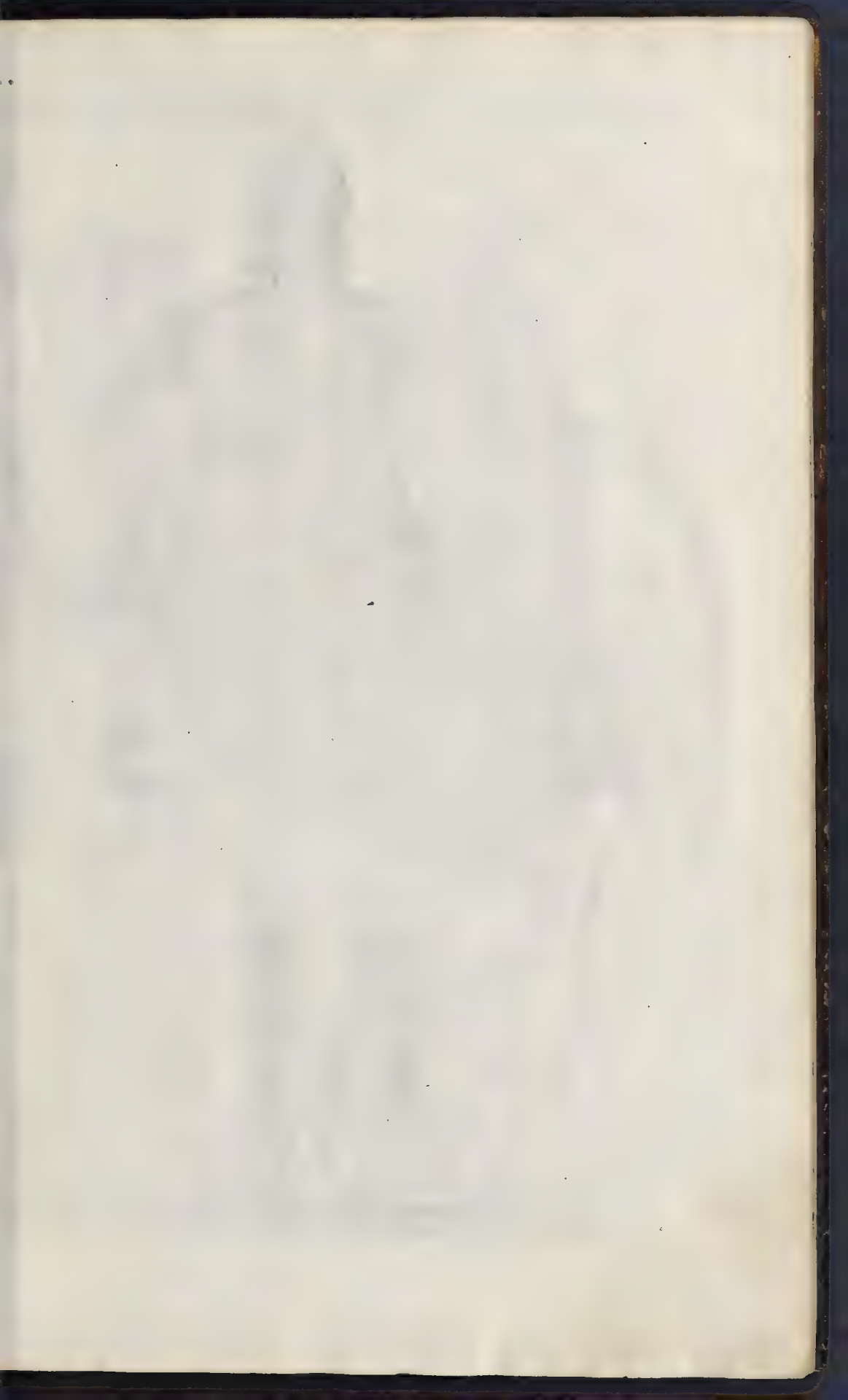
Lib. iii.
 cap. ii.

But when the City of *Rome* grew greater in power, the Trophies were more magnificent. *L. Florus*, *How acceptable those two Victories were, may be conjectured from hence, that Domitius Ahenobarbus, and Fabius Maximus erected in the same place where the Battels were fought Turrets of Stone, upon which were Trophies, adorn'd with the Arms of the Enemy, a Custome not in use before amongst us. For the people of Rome never upbraided their Conquered Enemies with their Victories.*

Lib. ii.

On these Trophies was inscribed both the Name of the Conquerour, and the People conquered. *Tacitus*, *Laudatis pro concione victoribus, Cæsar congeriem armorum struxit superbo cum titulo ; debellatis inter Rhenum Albimque nationibus, exercitum Tiberii Cæsaris ea Monimenta Marti, & Jovi, & Augusto sacravisse : Cæsar, having commended the Victors, raised an heap of Arms with this proud Inscription, The Army of Tiberius Cæsar, having vanquish'd the People between the River Rhene, and the Albe, consecrates these Monuments to Mars, Jupiter, and Augustus. And, to the same purpose, Miles in loco prælii Tiberium Imperatorem salutavit (absentem) struxitque aggerem, & in modum Tropæorum arma, subscriptis victarum gentium nominibus, imposuit.* There are two Trophies of *Marius's* still remaining at *Rome*, one of which has a Breast-Plate with Military Ornaments, and Shields, before it a young man captive, with his hands bound behind him ; on each side of it two Winged Victories. So *Pliny* tells us of a Trophie erected to the honour

nour



TROPHEA MARI DE BELLO CYMB. PVSTAT. AD A.D. D. CVSEBRO



OPTIMA MARII DE BELLO CIMBR: PVVAT. AD A.D. D. CVSEBROM ROMAE.



nour of *Augustus* in the *Alps* with this Inscription, IMPERATORI CÆSARI
DIVI F. AUG. PONTIF. MAX. IMPERATORI XIV. TRIBUNITIÆ
POTESTATIS. S. P. Q. R. QUOD EIUS DUCTU AUSPICIISQVE
GENTES ALPIUM OMNES, QVÆ A MARI SUPERO AD INFIMUM
PERTINEBANT, SUB IMPERIUM P. R. SUNT REDACTÆ. *Stobæus*
says, that *Othryades*, taking the Spoils of some of his Enemies, erected
a Trophy, and writ this Title with the Blood of the wounded,

Nat. Hist.
Lib. iii.
cap. xx.

Tit. De For-
tuna.

THE LACEDÆMONIANS OVER THE ARGIVES.

These Trophies were consecrated to the Gods, and therefore could
not be demolish'd without Sacrilege. So *Dio* says of *Cæsar*, that, after
his *Pontick Victory*, he durst not deface the Trophy of *Mithridates*,
ὅς ἔτι τοῖς ἐμπόλεμοις θεοῖς ἱερὰ μνησίον, because sacred to the Gods of War. So, when
his Friends had given order, that a Sword, which hung up in a Tem-
ple of the *Arubeni*, as a Spoil from *Cæsar*, should be taken down,
ὅτι δέον, ἵερὰ ἡρῶναι, he would not suffer it, accounting it sacred. *Vitruvius*,
Postea autem Rhodii, religione impediti, quod nefas esset Tropæa dicata re-
move, circa locum eum ædificium struxerunt; But afterwards the Rho-
dians, out of a religious fear, because it was unlawful to remove the dedicated
Trophies, erected a Building about the place. The Gods, to whom the Ro-
mans consecrated their Trophies, we finde in Livy: Omnis generis arma
cumulata in ingentem acervum, precatus Martem, Minervamque, Luam-
que Matrem, & ceteros Deos, quibus spolia dicare jus fasque est.

Lib xlii.

Lib. ii.

Lib xlv

The Motto ULTOR A TERGO DEUS, over the
Trophy, is in reference to the Coyn of the Emperour *Claudius*, which
represents *Martem Ultorem* with a Trophy on his Shoulder,



but more particularly to that History of *Augustus*, who, after the War
was ended, which he undertook for the revenge of his Father's blood,
F murdered

Dio, lib. liv murdered by some *Common-wealth's* men in the *Senate-house*, consecrated a *Temple MARTI ULTORI*, which he had vowed during the War. *Ovid*,
 † *Suetonius*.

Fast. Lib. v. Mars ades, & satia scelerato sanguine ferrum,
 Stetque Favor causa pro meliore tuus:
 Templa feres; & me Victore, vocaberis ULTOR.
 Voverat, & fuso letus ab hoste redit.

Glut Steel, O *Mars*, with impious Blood; incline
 To my just Cause, a Temple shall be thine:
 I Conqu'rou, Thou shalt be *REVENGER* stil'd.
 He vow'd, and glad return'd, his Enemy foil'd.

The Form of the *TEMPLE* we have in this Coyn of
Augustus,

Cicero, Pag.
 225.



Fast. libid. So when he had re-taken the Colours from the *Parthians*, which
Crassus had lost, he gave him the Title of *BIS-ULTOR*. *Ovid*,

Ritè Deo Templumque datum, noménque BIS-ULTOR,
 Emeritus voti debita solvit honor.

The God *BIS-ULTOR* stil'd, his Temple made,
 So he his Vows devoutly paid.

We finde also mention of *MARS ULTOR* in an ancient Inscription in *Gruter*.

pag. cccxvii.
8.

D. M.
T. FLAVIO. AUG. LIB.
LIBERALI. AEDITUO
MARTIS. ULTORIS
CLAUDIA. EX OCHE
CONJUGI
BENEMERENTI. ET.
SIBI. FECIT.
VIXIT. ANN. LVII.

The *Motto* beneath the *Trophy* is taken out of *Virgil*, who spoke it of those, who were, for the like Crimes, condemn'd to the Pains of *Erebus*, as he closes the Description of it in the Sixth of his *Aeneis*,

*Hic quibus invisi fratres, dum vita manebat,
Pulsatusve parens, & fraus innexa clienti;
Aut qui divitiis soli incubuere repertis,
Nec partem posuere suis; (quæ maxima turba est;)
Quique ob adulterium caesi, quique arma sequenti
Impia, nec veriti dominorum fallere dextras;
Inclusi poenam expectant: ne quære doceri,
Quam poenam; aut quæ forma viros, fortunæve meritis.
Saxum ingens voluunt alii, radiisque rotarum
Districti pendent: sedet, æternumque sedebit
Infelix Theseus: Phlegyasque miserrimus omnes
Admonet, & magnâ testatur voce per umbras,
"Discite justitiam moniti, & non temnere Divos.
Vendidit hic auro patriam, dominumque potentem
Imposuit; fixit leges pretio, atque refixit;
Hic thalamum invasit natæ, veritòsque Hymenæos:
Aus omnes immane nefas, ausoque potiti.*

Here Brother-haters are with Pains repair'd,
 Who slew their Parents, or their Friends betray'd;
 Or brooding lay on Golden Heaps alone,
 These thousands are, which did impart to none;
 Those in Adultery slain; or those rebel,
 And did their native Prince to Traitors sell,
 Here meet their Dooms; seek not these Woes to sound,
 Nor by what way Fate did their Souls confound:
 These rowl huge Stones, and stretch'd on Wheels do lie;
 There *Thesens* sits, and shall eternally;
 Aloud, through Shades, sad *Phlegias* mourning cries,
Edmendis'd, Justice learn, nor Gods despise.
 This to a potent Prince his Country sold,
 And Laws enacted, and repeal'd for Gold;
 That beds his Daughter, and no Incest spar'd:
 All dar'd bold Crimes, and thriv'd in what they dar'd.

"The Painting over the Middle Arch represents the King, mounted in
 "calm Motion, USURPATION flying before him, a Figure
 "with many ill-favoured Heads, some bigger, some lesser, and one parti-
 "cularly shooting out of his Shoulder, like CROMWEL'S;
 "Another Head upon his Rump, or Tail; Two Harpies with a Crown,
 "chased by an Angel; Hell's Jaws opening. Under the said Represen-
 "tation of the King, pursuing Usurpation is this Motto,

VOLVENDA DIES EN ATTULIT ULTRO,

"Taken out of the Ninth Book of the *Æneis*,

Turne, quod optanti Divi m promittere nemo
Auderet, volvenda dies, en ! attulit ultro.

"What none of all the Gods durst grant, implor'd,

"Successive Time does of its own accord.

The Harpies were described by the Ancients with the Faces of Vir-
 gins. *Hesiod,*

Ἥραρες;

Ἡμετέρας δ' Ἀρπυίας, Ἀελλώ τ', Ωκυπέτω τε,
 Αἱ δ' αἰέμας ποσσὶν, ἃ δ' αὖτις αἶμα' ἔσαντα,
 Ωκυπέτω τε ποσσὶν.

In Theogonia.

*Aello, and Ocupet, Harpyes, who,
 Fair hair'd, the Winds, and nimble Birds pursue,
 Born on swift Wings,——*

and *Virgil,*

Æneid. iii.

——— *Quas dira Celæno,
 Harpyiæque colunt aliæ, Phineia postquam
 Clausa domus, mensasque metu liquere priores.
 Tristius baud illis monstrum, nec sævior ulla
 Pestis, & ira Deum, Stygius sese extulit undis.
 Virginei volucrum vultus, fœdissima ventris
 Proluvies, uncæque manus, & pallida semper
 Ora fame.*

See Rhodigi-
 nus, lib. xvi.
 cap. xxvi.

Where dire *Celæno* other *Harpyies* led,
 When frighted they from *Phineas* Table fled.
 No Monster like to these, no Plague more fell,
 Nor sharper Vengeance Heav'n e're call'd from Hell:
 The Fowl have Virgin Faces, and hook'd Claws,
 Still purging Bellies, always greedy Maws,
 With Hunger pale.———

The Form of these *Harpyies* is to be seen in Sculpture in the Church
 of *Saint Martin* at *Venice*, frequented, as a *Master-Piece* to draw these
 Monsters by, both by *Carvers*, and *Painters*; says *Erythraus* on this
 place of *Virgil*. They were expressed also with crooked Claws, from
 whence they were called *Γαυλαρῆες*.

Apollonius,

Ἀλλὰ διὰ ποσσὶν ἄρ' αὖ
 Ἀρπυίας σ' αἶμα' ἔσαντα, χερσὶν δ' αὖτις ποσσὶν ἔσαντα
 Στεγέας ἔπαυον.———

*Argonaut.
 Lib. ii.*

But

But *Harpyies*, hurried swiftly through the Air,
From Mouth, and Hands, with griping Talons tear
Still all away. ———

Rutilius Numantianus, in his *Itinerary*,

Harpyiæ, quarum discerpitur unguibus Orbis,
Quæ pede glutineo quæ tetigere trabunt.

Harpyies, who rend the World, whose Bird-lime Feet,
And Talons, bear away whate'er they meet.

There is a Coyn yet extant of *L. Valerius*, where we have an *Harpye* thus represented,



In *Enneid*.

That they had Wings, we finde in *Æschylus*, who, mentioning the *Furies* asleep about *Orestes*, doubting what they should be, says, they could not be *Harpyies* (for he had seen them often painted robbing *Phineus's* Table) because they had no Wings.

“Above the Arch, on two Pedestals, South-ward, and North-ward,
“stand the Statues of King JAMES, and King CHARLES the
“First. In the middle somewhat higher, just over the Arch, the Statue of
“His Sacred Majesty. Under that of King JAMES,

DIVO JACOBO.

“Under that of King CHARLES the First,

DIVO CAROLO.

“Under

Under that of His Majesty this following Inscription,

D. N.

CAROLO II.

D. G. BRITANNIARUM IMP.

OPT. MAX.

UBIQUE VENERANDO,

SEMPER AUG.

BEATISSIMO AC PISSIMO,

BONO REIP. NATO,

DE AVITA BRITANNIA,

DE OMNIUM HOMINUM GENERE

MERITISSIMO,

P. P.

EXTINCTORI TYRANNIDIS,

RESTITUTORI LIBERTATIS,

FUNDATORI QUIETIS,

OB FELICEM REDITUM,

EX VOTO L. M.

P.

S. P. Q. L.

The

The Title of *DIVUS* was constantly attributed by the Romans to their Emperours after their Consecration, or ^{Αποθέσις}. Ovid, of Julius Caesar,

*Hanc animam interea, cæso de corpore raptam,
Fac Jubar, ut semper Capitolia nostra, Forumque,
DIVUS ab excelsæ prospectet Julius æde.*

Mean while from his slain Corps his Soul convey
Up to the Stars, and give it a clear Ray :
That he, now *DIVUS*, may with influence
Shine on our Capitol, and Court from thence.

Ælius Spartianus; Hadrianus, rogante Antonino, *DIVUS à Senatu appellatus est*: Hadrian, at the request of Antoninus his Successour, had the Title of *DIVUS* granted him by the Senate. So Claudian feigns the Emperour Theodosius to assume that Title immediately upon his death,

——— *Cum DIVUS abirem,
Res incompotas, fateor, tumidasque reliqui.*

When I a GOD went hence, I left, 'tis true, .
The business hard, and much unsettled too.

After which Consecration they had Temples dedicated to them, (which Augustus admitted, while he was yet alive) *Flamens*, and *Under-Priests*. Seneca of Augustus,

In *Othavia*.

*Pietate gnati factus eximiâ Deus,
Post fata consecratus, & Templis datus.*

Made by his Son's great Piety a God,
Temples he built for him, and Altars had.

Ibid.

*Sic ille patriæ primus Augustus parens
Complexus astra est, colitur & Templis Deus.*

Thus the first Father of his Countrey had
In Heav'n a place, and worship'd as a God.

Spartian,

Spartian, *Qui Templum ei pro Sepulchro apud Puteolos constituit, & Quinquennale certamen, & Flamen, & Sodales, & multa alia, quæ ad honorem quasi Numinis pertinerent. The Senate erected him (Hadrian) a Temple for a Sepulchre at Puzzolo, with a Quinquennial Game, a Flamen, and Sodales, and many other things belonging to the Honour of a God. The Flamen, and Sodales of the deceased Emperour, we often meet with in ancient Inscriptions, as of Cæsar's Flamen,*

M. PUBLICIO

M.F. SAB. SEXTIO
CALPURNIANO
EQVO. PUBLICO
FLAM. DIVI. JULI
PRÆF. ÆDIL. POT
QUÆSTOR. ÆRAR
SACERD. JUVEN. BRIX
COLLEGIA
CENTON. ET. FABROR.

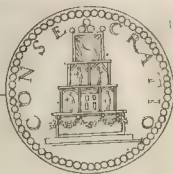
and of Hadrian's Sodales,

L. FABIO. M. F. GAL. CILONI
SEPTIMINO. COS. PRÆF. URB
LEGG. AUGG. PR. PR. PANNON
SUPERDUCI. VEXILL. LEG. PRO
PR. PROVINCIAE. MOESIAE SUPER
PONTI ET BITHYNIAE
COMITI. AUG. LEG. AUGG. PRO
PR. PROV. GALATIAE PRÆF.
AER. MILITARIS. PROV.
COS. ITEM. Q. LEG. PROV. NARBONENS
LEG. LEG. XVI. FL. F. SAMOSATE
SODAL. HADRIANAL
PR. URB. TRIB. PLEB. Q. PROV
CRETAE. TRIB. LEG. XI. CL.
X. VIR. STLITIB. JUDICANDIS
MEDIOLANENSIS
PATRONO.

G

The

The manner, and solemnity of their *Consecrations* is at large delivered by [†] *Herodian*. There was a four-square Pile built of several Stories, fill'd with combustible matter; in the second was laid the Body of the deceased Emperour: in the uppermost, and least of the Stories was held an Eagle. As soon as the Pile was set on fire, the Eagle was let fly: which the Romans think carries the Emperour's Soul from Earth to Heaven. From which time he is worship'd with the rest of the Gods. The Form of the Funeral Pile, and the manner of their Translation into Heaven, we finde in many Coyns of the Emperours: as in these of *Antoninus Pius*, and *L. Verus*,



Claudian ha's presumed to tell us the way they went thither, speaking of the Death of *THEODOSIUS*,
De iii. Consulat. Honorii.

— nec plura loquutus,
 Sicut erat, liquido signavit tramite nubes,
 Ingrediturque globum Lunæ, lumenque reliquit
 Arcadis, & Veneris clementes pervolat auras.
 Hinc Phœbi permensus iter, flammamque nocentem
 Gradivi, placidumque Jovem, stetit arce supremâ,
 Argenti quoque zona riget Saturnia tractu.
 Machina laxatur cœli, rutilæque patescunt
 Sponte fores. Arctœa parat convexa Boötes,
 Australes referat portas succinctus Orion,
 Invitantque novum fidus, pendente vicissim,
 Quas partes velit ille sequi, quibus esse sodalis
 Dignetur stellis, aut quâ regione moveri.

— nor

————— nor more he said,
But through the yielding Clouds his passage made;
And reach'd the *Moon*, then *Mercury* forsakes,
And to the milder Sphere of *Venus* makes :
Thence to the *Sun*, and *Mars* malignant fire,
And milder *Jove*; then mounts the highest Sphere;
Where in a colder Circle *Saturn* lords.
Heaven's Purple Gates ope of their own accords.
Him to his *Northern* Car *Boötes* courts,
Orion girt unlocks the *Southern* Ports,
And the new Star invite : both him intreat
He would vouchsafe to nominate his Seat ;
What Stars for his Associates he approv'd,
And in which Constellation would be mov'd.

They questioned not the *Astrologers* even of the worst of their *Emperours* ; as we see in these Verses of *Lucan* on *Nero*, that Prodigie of Nature,

————— *Te, cum, statione peractâ,*
Astra petes serus, prælati regia cæli
Excipiet gaudente polo : seu sceptrâ tenere,
Seu te flammiferos Phœbi transcendere currus;
Tellurêmque, nihil mutato Sole timentem,
Ignè vago lustrare juroat : tibi Nûmine ab omni
Cedetur, juriqûe tuo Natura relinquet,
Quis Deus esse velis, ubi regnum ponere mundi.
Sed neque in Arctôo sedem tibi legeris orbe ;
Nec polus adversi calidus quâ vergitur Austris;
Unde tuam videas obliquo fidere Romam.
Ætheris immensi partem si presseris unam,
Sentiet axis onus : librati pondera cæli
Orbe tene medio : pars ætheris illa sereni
Tota vacet, nullaque obstant à Cæsare nubes.

— Thee, ah! when, late, thou us shalt leave,
 Courts pav'd with Stars shall joyfully receive,
 Inviting thee to govern, or to sway
 In *Phœbus* Chariot, and command the day:
 Earth will not fear to see a newer Sun
 With brighter Raies through th'old Eclipticks run.
 Thee those, whom Heav'n's Apartments enclose,
 And Nature leaves unto thy own dispose,
 To be what God thou wilt, and where to reign:
 But not thy Palace near the *Northern* Wain;
 Nor *Southern* Stars intemperate Heat, erect,
Rome to behold with an oblique Aspect:
 Sit in the middle, lest the Pole should crack
 Under thy weight; poise the bright Zodiack,
 Clear a Celestial House, where never Cloud
 Shall *Cæsar's* Star with duskie Vapours shroud.

We finde like expressions to those in the Inscription under His
 present Majesty, in several of the old ones collected by *Gruter*; as
Page *clii.* 8.

DN. GLORIOSISS. ADQ. IN
 CLUTUS. REX. THEODORICUS. VICT.
 AC. TRIF. SEMPER. AUG. BONO REIP.
 NATUS. CUSTOS. LIBERTATIS. ET
 PROPAGATOR. ROMANI. NOMINIS.
 DOMITOR. GENTIUM.

And *Page* *ccxlvi.* 3.

IMP. CAES. NER. TRAIANO
 AUG. GERM. DAC. PARTH. PON
 MAX. TR. P. XV. COS. VI. P. P. DE
 ROM. IMPERIO. DE. PATERNA
 ET. AVITA. HISP. PATRIA. ET. DE
 OMNI. HOMIN. GEN. MERITISS
 POPULARES. PROVINC
 AREVATUM
 OPTIMO. PRINC.

Behind

"Behind the said Figure of CHARLES the Second, in a large Table
"is deciphered the ROYAL OAK bearing Crowns, and Scepters;
"instead of Acorns; amongst the Leaves, in a Label,

MIRATURQUE NOVAS FRONDES ET NON SUA POMA.

— "Leaves unknown

"Admiring, and strange Apples not her Own.

"As designing its Reward for the Shelter afforded His Majesty after the
"Fight at Worcester: an expression of Virgil's, speaking of the
"Advancement of Fruits by the Art of Graffing.

"The upper Paintings on the East-side are Ruinous, representing the
"Disorder the Kingdom was in, during His Majesty's Absence; with
"this Motto,

EN QVO DISCORDIA CIVES!

"But on the West-side they are finished, to represent the Restauration
"of our Happiness by His Majesty's Arrival; the Motto,

FELIX TEMPORUM REPARATIO.

"On the Royal Oak in a Label,

ROBUR BRITANNICUM.

In allusion to His Majesty's Royal Navy, those Floating Garri-
sons made of Oak. For Themistocles ha's observ'd, that 'Whoever de-
sires a secure Dominion by Land, must first get the Dominion of the Sea. And
therefore, when the Oracle, in the Median War, wish'd the Athenians
to provide a Wall of Wood for their Defence, he * interpreted it a
Navy.

† Trill ad
Aene Lib. i.
Ep. vii.

* I March,
in v. ta The-
mistocles,
and De vi-
tando are
alieno

"Over the Great Table,

REDEUNT SATURNIA REGNA.

Which are at large described by † Ovid,

† Metam
Lib. i.

Aurea prima sata est ætas; qua, vindice nullo,
Sponte sua, sine lege, fidem, rectumque colebat, &c.

The

*The Golden Age was first ; which, uncompe'd,
 And without rule, in Faith, and Truth excel'd.
 As then, there was nor Punishment, nor Fear,
 Nor threatening Laws in Brass prescribed were.
 Nor suppliant crouching Prisoners shook to see
 Their angry fudge : but all was safe, and free.
 To visit other Worlds no wounded Pine
 Did yet from Hills to faithless Seas decline.
 Then unambitious Mortals knew no more,
 But their own Countrey's Nature-bounded Shore.
 Nor Swords, nor Arms were yet : no Trenches round
 Besieged Towns, nor strifeful Trumpet's sound.
 The Souldier of no use. In firm content,
 And harmless ease, their happy days were spent.
 The yet-free Earth did of her own accord
 (Untorn with Ploughs) all sorts of Fruit afford.
 'Twas always Spring : warm Zephyrus sweetly blew
 On smiling Flowers, which without setting grew.
 Forthwith the Earth Corn, unmanured, bears ;
 And ev'ry year renews her Golden Ears.
 With Milk, and Nectar, were the Rivers fill'd,
 And Honey from green Holly-Oaks distill'd.*

MR. SANDYS.

“ Under King CHARLES the Second,

RESTITUTOR URBIS.

“ The Painting on the South-west side represents the Lord Mayor ; delivering to the King the Keys of the City.

“ In the Niches are four Figures. The first on the South-side, a Woman
 “ in pleasant Colours ; the Emblem on her Shield, a Terrestrial Globe ;
 “ the Sun rising, Bats, and Owls flying to the Shadow : the Word,

EX COECAT CANDOR.

“ The

“ The Second bath on her Escutcheon a Swarm of Bees, whetting their
“ Stings : the Word,

PRO REGE EXACUUNT.

Pliny ha's observed, that of Animals none, but a Bee, ha's a King. Their Loyalty to him he ha's at large described. *The Obedience of the Communalty is to be admired. Whensoever the KING goes forth, the whole Hive accompanie him, gather round about him, encompass him, protect him, and suffer him not to be seen. Whensoever the Communalty is at work, he oversees them, and is alone free from the labour. About him there is constantly a certain Guard, the daily preservers of his authority. When they go forth, every one desires to be next the King, and rejoyces to be seen in his duty. When he is weary, they ease him with their shoulders : when he is altogether tired, they carry him.*

*Nat. Hist.
lib. xi. cap.
xvii.*

Claudian says, that they reverence their Prince at his Birth ;

———— sic mollibus olim
Stridula ducturum pratis examina Regem
Nascentem venerantur apes. ———

So for their new-born King the Bees take Arms,
Who's through the Meads to lead their humming swarms?

From whence the Ægyptians made a Bee the Hieroglyphick of a Loyal People.

“ The Third, on the North side, hath on her Shield a Mountain burn-
“ ing, Cities, and Vine-yards destroyed, and ruined : the Word,

IMPIA FOEDERA.

The Covenant : in abhorrence of which villainous Combination, according to this Order of both Houses, it was burnt by the Common Hangman.

Die

Die Lunæ 20. Maii 1661.

TH E Lords in Parliament assembled, having considered of a Paper sent unto them from the House of Commons, for burning of the Instrument, or Writing, called The Solemn League, or Covenant, by the Hands of the Common Hangman: Do Order, that the said Instrument, or Writing, called The Solemn League, and Covenant, be burned by the Hand of the Common Hangman in the New-Palace at Westminster, in Cheapside, and before the Old-Exchange on Wednesday the Twenty second of this instant May. And that the said Covenant be forthwith taken off the Record in the House of Peers, and in all other Courts, and Places, where the same is recorded: And that all Copies thereof be taken down out of all Churches, Chapels, and other publick places in England, and Wales, and in the Town of Barwick upon Twede, where the same are set up.

JO. BROWN

Cleric. Parliamentorum.

*"The Fourth bath on her Escutcheon an Arm, as it were out of the
"Clouds; in the Hand a naked Sword: the Motto,*

DISCITE JUSTITIAM MONITI.

Eight Mutes above, on Pedestals; four in White, four in Crim-
son.

The Musick of this Fabrick is ten Drummers, flanking REBELLION;
twelve Trumpets flanking MONARCHY.

Aloft under the two Devastations, twelve Trumpets, four Drums.
Within the Arch, on two Balconies, six Trumpets, four Drums.

While the Train passeth along, the Drums beat the Marches of several Countries, and the Trumpets sound several *Levets*. At which Time His Majesty drawing near, the Drums turn their March to a Battel, the Trumpets sound a Charge, and on a sudden REBELLION rowseth up her Self, at which, Drums, and Trumpets ceasing, REBELLION addressees to His Majesty the following Speech.

Stand!

Stand! Stand! who 'ere You are! this Stage is Ours;
 The Names of Princes are inscrib'd on Flow'rs,
 And wither with them! Stand! You must Me know,
 To Kings, and Monarchy a deadly Fo;
 Me, who dare bid You 'midst Your Triumphs stand,
 In the great City of Your Native Land:
 I am Hell's Daughter, Satan's Eldest Child,
 When I first cry'd, the Powers of Darknes smil'd,
 And my Glad Father, Thund'ring at my Birth,
 Unhing'd the Poles, and shook the fixed Earth.
 My dear Rebellion (that shall be thy Name,
 Said He) Thou Emperours, and Kings shalt tame,
 No Right so good, Succession none so long,
 But thou shalt vanquish by thy Popular Throng,
 Those Legions, which enlarge our Pow'r we send
 Throughout the World, shall Thee (my Dear) attend.
 Our mighty Champions, the Sev'n Deadly Sins,
 By Malice, Profit, Pleasure, all their Gins,
 Bring to our Kingdom some few spotted Souls;
 Thou shalt by Treason hurry them in Shoals.

Would You now know what Int'rest I have here?
 Hydra I ride: great Cities are my Sphear:
 I Sorc'ry use, and hang Men in their Beds,
 With Common-wealths, and Rotas fill their Heads,
 Making the Vulgar in Fanatique Swarms
 Court Civil War, and dote on Horrid Arms:
 'Twas I, who, in the late unnatural Broils,
 Engag'd three Kingdoms, and two Wealthy Isles:
 I hope, at last, to march with Flags unfurl'd,
 And tread down Monarchy through all the World.

H

At

HIS MAJESTIES' ENTERTAINMENTS

At which Words, *Monarchy*, and *Loyalty*, unveiling themselves, *Rebellion* starts as affrighted, but, recollecting her self, concludes her Speech thus.

*Ab! Britain, Ab! stand'st thou Triumphant there,
Monarchick Isle? I shake with horrid Fear.
Are thy Wounds whole? Upon thy Cheek fresh Smiles?
Is Joy restor'd to these late mournful Isles?
Ab! must He enter, and a King be Crown'd?
Then, as He riseth, sink we under Ground.*

Rebellion having ended her Speech, *Monarchy* entertains His Majesty with the following.

*To Hell, foul Fiend, shrink from this glorious Light,
And hide thy Head in everlasting Night.
Enter in Safety, Royal Sir, this Arch,
And through your joyful Streets in Triumph march;
Enter our Sun, our Comfort, and our Life.
No more these Walls shall breed Intestine Strife:
Henceforth Your People onely shall contend
In Loyalty each other to transcend.
May Your Great Actions, and immortal Name,
Be the whole Business, and Delight of Fame.
May You, and Yours, in a Perpetual Calm
Be Crown'd with Laurel, and Triumphant Palm,
And all Confess, whilst they in You are Blest,
I, MONARCHY, of Governments am Best.*

Monarchy having ended her Speech, the Trumpets sound pleasant Levets, and the Drums beat a lofty *English* March, whilst His Majesty, the Nobility, and the Rear-Guard pals on.

The next Entertainment is at *Corn-hill-Conduit*, on the top of which stand eight *Nymphs* clad in White, each having an Escutcheon in one Hand, and a Pendent, or Banner in the other. On the Tower of the said Conduit, a Noise of seven Trumpets.

THE

Back of
Foldout
Not Imaged





THE SECOND ARCH.



EAR the Exchange, in Corn-hill, is erected the Second Arch, which is Naval.

“On the East-side were two Stages erected; on each side of the Street, one. In that on the South-side was a Person representing the River Thames; his Garment Loose, and Flowing, Colour Blew and White, waved like Water, a Mantle over, like a Sail; his Head crown'd with London Bridg, Flags, and Ozier, like long Hair, falling o' ver his Shoulders, his Beard long, Sea-green, and White, curl'd; an Oar in his right Hand, the Model of a Ship in his left, an Urn beside him, out of which issued Water; four Attendants in White, representing the four fresh Streams, which fall into the River Thames, viz. Charwel, Lea, Coln, and Medway.

The Antients did very much differ in the Description of their Rivers, as *Ælian* * relates. Those, that worship Rivers, and those, that make their Images, some form them in the likeness of Men, others in the likeness of Oxen. The Symphalians liken the Rivers *Erasinus* and *Metope*, the Lacedæmonians *Eurotas*, the Sicyonians and Phliasians *Asopus*, the Argives *Cephisus*, unto Oxen. The Psophidians liken *Erymanthus*, the Heræans *Alphæus*, the Cherronesians, that came from *Cnidus*, the River *Cnidus*, to Men. The Athenians worship the River *Cephisus* under the form of a Man, but wearing Horns. In Sicily the Syracusians liken *Anapus* to a Man, but the Fountain *Cyane* to a Woman. *Virgil* * describes *Eridanus* in the Form of an Ox.

* *Vat. Hist.*
lib. ii. cap
xxxiii.

* *Georg. iv.*

*Et gemina auratus taurino cornua cultu
Eridanus, quo non alius per pingua culta
In mare purpureum violentior influit amnis.*

Golden *Eridanus*, with a double Horn,
 Fac'd like a Bull, through fertile Fields of Corn,
 Then whom, none swifter, of the *Ocean's* Sons,
 Down to the Purple *Adriatick* runs.

On which place says *Probus*; *It's feign'd like a Bull, either because its noise is like the lowing of a Bull, or because its Banks are crooked like Horns. The same says Cornutus. The Scholiast on Sophocles renders other reasons, either because they cut the ground like Oxen; or because Meadows, Pasture of Oxen, are always adjacent to them. HORACE; tauriformis Aufidus. So we finde in Pindar that the Bull,† which Perillus gave to the Tyrant Phalaris, was the Image of the River Gelon. Very frequently we finde Horns attributed to them: as in Virgil*,*

† *Epib.** *Æneid. lib. vii.*

*Corniger Hesperidum fluvius regnator aquarum,
 Adfis ô tandem, propius tua numina firmes.*

Horn'd Flood, of all th' *Hesperian* Rivers King,
 Now shew thy power, and us assistance bring.

Ovid,

*Cornibus hic fractû, viridi mâle tectus ab ulva,
 Decolor ipse suo, sanguine Rhenus erat.*

Here *Rhine* with Vine and Reeds ill cover'd stood,
 His Horns being broke, distain'd with Native Blood.

• *De laud. Etlicenis, lib.*

Claudian,

—— *Rhenûmque minacem
 Cornibus infractis aded mitescere cogis.*

—— and threatning *Rhine*,
 His Horns being broke, thou did'st to Peace incline.

And again of *Eridanus*,

—— *ille caput placidis sublime fluentis
 Extulit, & totis lucem spargentia ripis.*

De vi. Cæsar. lib. vii.

Aurea

*Aurea roranti micuerunt cornua vultu :
Non illi madidum vulgaris arundine crinem
Velat bonos : rami caput umbravere virentes
Heliadum, totisque fluunt electra capillis.
Palla tegit latos humeros ; curruque paterno
Intextus Phaëthon glaucos incendit amictus.*

Raising his Head above his Wat'ry Ranks,
His Golden Horns, reflecting, tip'd the Banks
With sprinkled light. Drops trickling from his Face :
He his moist Hair veil'd not with Oziers bafe,
And vulgar Reeds : fresh Pop'lars Shade his Brows,
And Amber from his curled Tresses flows.
A Robe his Shoulders hides ; *Phaëthon's* wrought there,
His blew Vest burning in his Father's Chair.

So we finde them also in the form of a *Man*. As the River *Rhene*,
as it is supposed : which Statue is still extant in *Rome* lying in a Rock,
vulgarly call'd *Maforium* from *Mars's* Temple in *foro Augusti*, his Hair
and Beard long, as if dropping with Water ; just as *Claudian*¹ describes
the River *Tyber*,

¹ De Prob.
Olyb.

*Illi glauca nitent hirsuto lumina cultu, &c.
Distillant per pectus aquæ, frons hispida manat
Imbribus, in liquidos fontes se barba resolvit.*

His blew Eyes shine under his beetle Brows, &c.
His Fore-head swims, Water his Breast distills.
And his rough Beard dissolves in Crystal Rills.

And

And the River *Danubius* in the Coyns of the Emperours *Trajan*, and
Constantine,

Ceuv. p. 18.
Croyac. Tab.
XXXV



* *Met. ant. lib.*
xiii.

Their Heads were ordinarily environ'd with Reeds, Oziers, and the
like. *Ovid*, * relating the Fable of *Acis* turn'd into a River,

——— *subitò mediâ tenuis extitit alvo*
Incinctus juvenis flexis nova cornua cannis.

From whence a Youth arose above the waste,
His horned Brows with quiv'ring Reeds imbrac't.

† *Æn. lib.*
viii.

Virgil, † of *Tyber*, the King of Rivers,

Hic Deus ipse loci fluvio Tyberinus amœno
Populeas inter senior se attollere frondes
Vifus. Eum tenuis glauco velabat amictu
Carbasus, & crines umbrosa tegebat arundo.

The Genius of the Place, old *Tyber*, here
Amongst the Pop'lar Branches did appear.
Of finest Linen were his Azure Weeds,
And his moist Tresses crown'd with shady Reeds.

where we may observe, that *Virgil* gives him a Sail for his Mantle.

* *De Prob. &*
Olyb.

Claudian * of *Tyber*,

——— *crispo densantur gramine colla:*
Vertice luxuriat toto crinalis arundo, &c.

——— *taurina*

— *taurina levantur*

Cornua temporibus rancos sudantia rivos, &c.

Palla graves humeros velat, quam neverat uxor

Ilia, percurrens vitreas sub gurgite telas.

— his Neck ripe Harvest bound ;
An interwoven Reed his Temples crown'd, &c.

— And from his rising Horns distils
A Sweat, which swells to Crystal Rills, &c.
A Vest he wore, which *Ilia*, his Spouse
With Crystal Looms wove in her Wat'ry House.

OVID,

— *capitis quoque fronde salignâ*

Aut superimpositâ celatur arundine damnum.

Metam.

— the damage of his Brows
He shades with flaggie Wreaths, and fallow Boughs.

The Statue indeed of the River Tyber, now extant in Rome, ha's its Head inviron'd with several sorts of Leaves, and Fruits, to signify the fertility of the places near it, caused by the same : yet it recedes not so far from the Fiction of the Poets, but that it holds a Reed in its Hand. And the reason is, because these thrive best in watry places.

They are ordinarily described too leaning on an Urn, out of which issues Water.

VIRGIL, describing the Shield of Turnus,

Celatâque annem fundens pater Inachus Urnâ.

And Inachus powrs Water from his Urn.

CLAUDIAN [†] of Eridanus,

Fultâque sub gremio celatâ nobilis astris

Æthereum probat urna decus. —

[†] De vi. Cor.
sul. Honorii.

An

An Urn he bore, grav'd with Cœlestial Signs
That prov'd his high descent. —

So is *Danubius* represented in the Coyns now mentioned. There is a little Image of *Nile* leaning on its right Hand, with its left Hand powring out Water from three Urns with one handle, about which play sixteen little Children. Why *Nile* should be figured with three Urns, this reason is given: because the *Ægyptian* Priests attributed the encrease of it to three several causes especially, rejecting all other opinions, which were innumerable. The sixteen Children are the *Hieroglyphick* of sixteen Cubits, the proper encrease of the River *Nile*: for, if it swelled higher, it caused dearth: for, by how much the more it swell'd, so much the longer it was before it return'd into its Channel, by which means the Seed-time was lost: if much under fifteen, it irrigated not the whole Land, and so part was unfit to receive Seed. *PLINY*; *Fustum incrementum est cubitorum sedecim. Minores aquæ non omnia rigant; ampliores desinent, tardius recedendo. Hæ serendi tempora absumunt, illæ non dant sitiente. Utrumque reputat Provincia. In duodecim cubitis famem sentit, in tredecim etiamnum esurit, quatuordecim cubita hilaritatem afferunt, quindecim securitatem, sexdecim delicias.* There was also not long since a Marble *Coloss* of the River *Nile* digg'd up at Rome with sixteen Infants playing about it. And so doth *Philostratus* describe it.

Of the falling of the *Mole*, and *Medway* into the *Thames*, *Draughton* ha's feign'd a pleasant Relation.

*At length it came to pass, that Isis, and her Tame,
Of Medway understood, a Nymph of wond'rous Fame.
And much desirous were their Princely Tâmes should prove
If, as a Wooer, he could win her Maiden-love.
That of so great descent, and of so large a Dower
Might well allie their House, and much encrease his Power:
And striving to prefer their Son the best they may,
Set forth the lusty Flood in rich and brave Array;
Bank'd with imbroidered Meads, of sundry suits of Flowrs,
His Breast adorn'd with Swans, oft wash'd with Silver Showrs:*

*A Train of gallant Floods, at such a costly rate;
As might be seem their care, and fitting his Estate.*

*Attended, and attired magnificently, thus
They send him to the Court of great Oceanus,
The World's huge Wealth to see; yet with a full intent;
To woo the lovely Nymph, fair Medway, as he went.
Who to his Dame and Sire his duty scarce had done,
And whilst they sadly wept at parting of their Son,
See what the Thames befel, when 'twas suspected least.*

*As still his goodly Train yet ev'ry hour encreast,
And from the Surrian Shores clear Wey came down to meet
His Greatness, whom the Thames so graciously doth greet,
That with the Fearn-crown'd Flood he, Minion-like, doth play;
Yet is not this the Brook enticeth him to stay:*

*But, as they thus in pomp came sporting on the shoale,
'Gainst Hampton-Court he meets the soft and gentle Mole;
Whose eyes so pierc'd his Breast, that seeming to foreflew
The way, which he so long-intended was to go,
With trifling up and down he wandreth here and there,
And that he in her sight transparent might appear,
Applies himself to Fords, and setteth his delight
On that, which most might make him gracious in her sight.*

*Then Isis and the Tame from their conjoyned Bed,
Desirous still to learn how Thames their Son had sped,
(For greatly they had hop'd, his time had so been spent,
That he e're this had won the goodly Heir of Kent)
And, sending to enquire, had News return'd again
(By such as they employ'd on purpose in his Train)
How this their onely Heir, the Isle's imperial Flood,
Had loiter'd thus in love, neglectful of his good.*

*No mervail at the News, though Owle and Tame were sad,
More comfort of their Son expecting to have had,*

*Nor blame them, in their looks much sorrow though they shew'd,
 Who, fearing lest he might thus meanly be bestow'd,
 And knowing danger still increased by delay,
 Employ their utmost pow'r to hasten him away.
 But TAMES would hardly on : oft turning back to show,
 From his much-loved MOLE how loth he was to go.*

*The Mother of the MOLE, old HOMES-dale, likewise bears
 The affection of her Childe, as ill as they do theirs :
 Who, nobly though deriv'd, yet could have been content,
 To have match'd her with a Flood of far more mean descent.
 But MOLE respects her words, as vain and idle Dreams,
 Compar'd with that high joy to be belov'd of TAMES ;
 And head-long holds her course his Company to win :
 But HOMES-dale raised Hills, to keep the stragler in ;
 That of her Daughter's stay (he need no more to doubt :
 (Yet never was there help, but LOVE could finde it out.)
 MOLE digs her self a Path, by working Day and Night,
 (According to her NAME, to shew her NATURE right)
 And underneath the Earth for three miles space doth creep,
 Till gotten out of sight, quite from her Mother's keep,
 Her fore-intended course the wanton NYMPH doth run,
 As longing to embrace old TAME and HIS Son.*

*When TAMES now understood, what pains the MOLE did take,
 How far the loving NYMPH adventur'd for his sake ;
 Although with Medway match'd, yet never could remove
 The often-quickning sparks of his more antient love.
 So that it comes to pass, when by great NATURE's guide
 The OCEAN doth return, and thrusteth in the Tide,
 Up, tow'rd's the place, where first his much-lov'd MOLE was seen,
 He ever since doth flow, beyond delightful SHEEN.*

MR. D R A Y T O N in his *Poly-Olbion*.

" In

"In the other Stage on the North-side, which is made like the upper Deck
"of a Ship, were three Sea-men, whereof one habited like a Boat-
"Swain.

"A Shield, or Table, in the Front of the Arch, bears this Inscription;

NEPTUNO BRITANNICO,
CAROLO II,
CUJUS ARBITRIO
M A R E
VEL LIBERUM, VEL CLAUSUM.

The Dominion of the Sea (signified here by this *Inscription*) has been in all Ages so remarkable, that, when the *Grecian Chronographers* could finde no Foot-step of Supreme Empire by Land, before the institution of their *Olympiads*, on whose Actions they could found their *Chronography*, they directed the Series of Time according to the succession of those Nations, who had the Empire of the Sea: which we see in *Eusebius*; who reckons up nine several Nations, who successively held it, before the institution of the *Olympiads*, and distinctly enumerates the years they retain'd it. The same right the *Grecians* challenged in their *League* with *Artaxerxes*, King of a vast part of *ASIA*, after the overthrow of his Naval Forces by *Cimon* the *Athenian Admiral*, "ἵνα μὴ ὁρῶσι αἱ ἐν τῇ Ἑλλάδι ἀπὸ τοῦ θαλάσσης, ὅτι οὐκ ἔστι Κωνίων ἢ Χελιδονίων μακρὰ νηὶ μὴ πλεῖν. That he should not within a Horse Race approach the Greek Sea, nor sail within the *Cyanean*, and *Chelidonian Islands* with any Man of War. The same Dominion of the Sea was afterwards assumed by the *Romans*, as we finde by the Commission granted to *Pompey*, "ἀρχεῖν τῇ ἐν τῷ Ἑρακλείῳ στενῶν θαλάσσης; παρὶς δὲ πόντος ἐπὶ τὰς τετρακοσίας σταδία θαλάσσης. That he should have the Empire of the Sea within the Streights, and of the Continent for four hundred Stadia from the Sea. And not long after *Dionysius Halicarnassensis* says, * That *Rome* was *Empress* of the whole Sea, not onely of that within the

† *Chronico.*

* *Orig. Rom. Lib. 1.*

Streights, but of the Ocean it self, as far as it was Navigable. Whence Augustus had a Dolphin in his Coyns to signifie that Dominion,

* In Prolog.
50.

† De vi. Consul. Honorii.

And * *Valerius Maximus*. to *Tiberius* the Emperour, *The Consent both of Gods and Men* ha's constituted you Governour of Sea, and Land. Afterwards *Claudian*†,

——— *terræ dominos pelagique futuros,
Immenso decuit rerum de Principe nasci.*

Those, who must rule both Sea, and Land,
Ought to be Princes Sons of great Command.

And sure, if any Nation may plead Prescription for this Title, the King of ENGLAND may, having had a longer uninterrupted Succession in the Dominion of the BRITISH Seas, then the ROMANS in the Mediterranean, or any other Nation, that History ha's acquainted us with. The Antiquity whereof being purposely, and at large declared by Mr. SELDEN, we shall onely take notice of two Records of it, the one taken out of the *Laws of Hoelus Dha*, Prince of WALES, about the Year, 982. viz. *Quos cum Cunadio Rege Scotorum, Malcolmo Rege Cambrorum, & Maccusio Archipirata, ad civitatem Legionum sibi occurrentes, Rex Anglorum Eadgarus in Triumphi pompani deducebat. Una enim impositos remigrare eos hanc coegit, dum in Prora ipse sedens Navis tennit gubernaculum: ut se hoc spectaculo Soli & Sali orbis Britannici Dominum prædicaret, & Monarcham.* The other is a Record in the Tower of London, entituled *De superioritate maris Angliæ*, &c. in which it evidently appears, that the Dominion of the British Seas belong'd to the Kings of England time out of mind, even before Edward the First, and was so acknowledged by other Neighbouring Nations; out of which

which we shall onely extract so much as may serve for our present purpose, viz. *That the Procuratours of the Admiral of the Sea of England, and of other places, as of the Sea Coasts, as of Genoa, Catalonia, Spain, Almain, Zealand, Holland, Freezland, Denmark, and Norway, do shew that the Kings of England, time out of mind, have been in peaceable possession of the Seas of England, in making and establishing Laws, and Statutes, and Restraints of Arms, and of Ships, &c. and in taking Surety, &c. and in ordering all other things necessary for the maintaining of Peace, Right, and Equity, &c. and in doing Justice, Right, and Law, according to the said Laws, Ordinances, and Restraints, and in all other things, which may appertain to the exercise of Sovereign Dominion in the places aforesaid.*

*"The first Painting on the North side over the City-Arms, represents
"NEPTUNE, with his Trident advanced; the Inscription,*

NEPTUNO REDUCI.

NEPTUNE'S Statue is seldom seen without a Trident in its hand. *Pausanias*[†], *Within the Temple there is an erect Brazen Statue (of NEPTUNE) with one foot upon a Dolphin, and on that side his Hand on his Thigh; in his other Hand a Trident. And so he is every where described by the Poets.*

Perque tuum, pater Ægei Neptune, Tridentem.

But more of this hereafter,

The Motto NEPTUNO REDUCI we finde in two Medaigles, the one of the Emperour *Adrian*, the other of *Vespasian*, with these Letters on one side NEPT. RED. and the image of one standing naked, a Mantle on his left Shoulder, in his right Hand a Whip with three Cords, in his left a Trident.

*"On the South-side, opposite, MARS, with his Spear inverted, his Shield
"charged with a Gorgon; by his Knees, the Motto,*

MARTI PACIFERO.

So HOMER describes the Shield of *Agamemnon*,

Τῇ δ' ἐπὶ μὲν Γοργὸν βλοσυρῶπις ἐγερῆατο,
Διυὸν Ἀερόμενη, περὶ δὲ Λυμὸς τὴν φάβῃ τε.

*The Sable Field charg'd with a Gorgon's Head,
Mantled about with dismal Flight, and Dread:*

and in another place the Armour of *Pallas*,

Ἐν δὲ τῇ Γοργῶν Κεφαλῇ Λειοῖο πτελέρε,
Διυὶ τε σμερδύντε, Διὸς πτερεσ ἀνιόχοιο.

*Amidst that horrid Monster Gorgon's Head,
Jove's direst Omen, fierce, and full of dread,*

*Pausanias; Under the Statue of Victory lies a Golden Shield, with a Gorgon wrought upon it. And it is observ'd by the Scholiast on * Aristophanes, that it was Customary among the Grecians to have a Gorgon's Head on their Shields, as he represents † Lamachus's. The Form of this Gorgon's Head is still to be seen at Rome on the Statues of the Emperours Vespasian and Domitian. It was feigned with Wings, to signify the present death, that attended it: for whoever looked on it, immediately was turn'd into Stone. The which at large, and very elegantly is declared by Ovid,*

*Metam.
lib. v. Fab. i.*

*But when he saw his Valour oversway'd
By Multitude; I must, said he, seek aid
(Since you your selves compell me) from my Foe;
Friends turn your Backs: then Gorgon's Head doth show.
Some others seek, said Thesealus, to fright
With this thy Monster, and with all his might
A deadly Dart endeavour'd to have thrown:
But in that Posture became a Stone.
Next Amphix, full of spirit, forward prest,
And thrust his Sword at bold Lyncides Breast:*

When

*When in the Pass his Fingers stupid grow,
 Nor had the pow'r of moving to or fro.
 But Nileus (he, who with a forged stile
 Vaunted to be the Son of sev'n-fold Nile,
 And bare sev'n Silver Rivers in his Shield,
 Distinctly waving through a Golden Field)
 To Perseus said ; Behold, from whence we sprung !
 To ever-silent Shadows bear along
 This comfort of thy Death, that thou did'st die
 By such a brave, and high-born Enemy.
 His ut'rance falter'd in the latter Clause,
 The yet unfinish'd Word stuck in his faws ;
 Who gaping stood, as he would something say,
 And so had done, if words had found a way.
 These Eryx blames ; 'Tis your faint Souls, that dead
 Your Powers, said he, and not the Gorgon's Head :
 Rush on with me, and prostrate with deep Wounds
 This Youth, who thus with Magick Arms confounds.
 Then rushing on, the ground his foot-steps staid
 Now mutely fix'd, an armed Statue made.*

*These suffer'd worthily. One, who did fight
 For Perseus, bold Aconteus, at the sight
 Of Gorgon's Snakes abortive Marble grew,
 On whom Aftyages in fury flew,
 As if alive, with his two-handled Blade,
 Which shrilly twang'd, but no incision made.
 Who, whilst he wonders, the same Nature took,
 And now his Statue has a wondring look.
 It were too tedious for me to report
 Their Names, who perish'd of the vulgar sort :*

*Two hundred scap'd the fury of the Fight;
Two hundred turn'd to stone at Gorgon's sight.*

Mr. SANDYS.

† *Epithal.
Pol.*

The Head is thus described † by SIDONIUS APOLLINARIS,

*Gorgo tenet pectus medium, factura videnti
Et truncata moras, nitet insidiosa superbum
Effigies, vivitque animâ pereunte venustas.
Alta cerastrarum spiris caput asperat atrum
Congeries, torquet maculosa volumina mordax
Crimis, & irati dant sibila terra capilli.*

The Gorgon's Head, which guards her Bosome, would
Change thee to Statue, should'st thou it behold,
The treach'rous Face shows proudly, and, though dead,
Life's beauty keeps. Snakes, matted round her Head,
In speckled Curls voluminously wreath,
And biting Tresses direly-hissing breath.

* In Arcad.

PAUSANIAS * reports, that *Pallas* made a City impregnable, by communicating onely a little Hair cut off from her *Gorgon's* Head.

The Title of *PACIFIER* is attributed to *Mars* in the *Roman* Coyns; as in this of *Quintillus*,

Hulsius.



So we finde, that the *Romans* erected a Temple to *Mars Quirinus*, as well as *Mars Gradivus*. The first had his Temple within the City: the

the other without in the *Appian-way*, not far from the Gate. The one, with a gentle, sedate Countenance, to preserve the tranquillity, and peace of the City: the other, to go out with them in their Wars abroad. *Gellius* * says, *That Herfila speaking before T. Tatius, and desiring Peace, prayed on this manner, O Neria, Wife of Mars, I beseech thee to grant us Peace, that we may enjoy a during, and prosperous Marriage.* And therefore the Olive, the Symbole of Peace, was consecrated to *Pallas*, the Goddess of War; because War is therefore undertaken, that a secure Peace may be enjoyed. *Ided arma inferri dicuntur, ut postea in pace vivatur*, says *Pliny*.

* *Nell. Att.*
Lib. xiii.

“ Over the Arch, the Marriage of Thame and Isis.

The Marriage of Rivers is a frequent Fiction among the Poets: as of *Alpheus* and *Arethusa*; therefore feign'd, because *Alpheus*, a River of *Elis* in the *Morea*, passeth through the *Ocean*, unmix'd, to the River *Arethusa* in the Island *Ortygia*, near *Syracuse*, a City of *Sicily*. Which passage has been often tried, as by a Cup, says *Strabo*, let fall in the River *Alpheus* in *Elis*, and found in *Arethusa*: main tam'd also by an Oracle given to *Archias*, a *Corinthian*, that he should thither deduce a Colony, where *Alpheus* is mingled with the Fountain of *Arethusa*. The Marriage of these two we have described by * *OVID*, where the Nymph *Arethusa* speaks, being ready to be turn'd into a River;

† *Geogr.*
Lib. vi.

* *Metam.*
Lib. v.

Cold Sweats my then-besieged Limbs possst:
In thin thick-falling Drops my strength decreast.
Where e're I step, Streams run; my Hair now fell
In trickling Dew; and, sooner then I tell
My Destiny, into a Flood I grew.
The River his beloved Waters knew;
And, putting off th'assumed shape of Man,
Resumes his own, and in my Current ran.
Chast Delia cleft the ground: then, through blind Caves,
To lov'd Ortygia she conducts my Waves,
Affected for her Name: where first I take
Review of day. This Arethusa spake.

Mr. SANDYS.

K

Thus

Thus *Anapus*, and *Cyane* are feign'd mutual Lovers; because their
Ibid. Waters unite, and run together into the Sea. OVID,

————— *quòd si componere magnis*
Parva mihi fas est; & me dilexit Anapus:
Exorata tamen, nec, ut hæc, exterrita nupsi.

If humble things I may compare with great,
Anapus lov'd me; yet did he intreat,
 And me, not frighted thus, espous'd.

The Marriage of *Tibur* and *Ilia* is frequently mention'd, OVID,
 speaking of both,

Atque ita se in rapidas perdita misit aquas:
Supposuisse manus ad pectora lubricis amnis
Dicitur, & socii jura dedisse tbori.

She leap'd amidst the Stream with grief oppress'd:
 The River puts his hand beneath her Breast,
 And, as they say, unloos'd her Virgin-Cest.

In another place,

Nec te prætereo, qui, per cava saxa volutus,
Tiburis Argæi spumifer arva rigas:
Ilia cui placuit.—————

Nor thee, roll'd through worn Rocks, do I pass by,
 Who on *Tyburian* Grounds dost foaming ly:
 Whom *Ilia* pleas'd.—————

Lib. xii. SILIUS ITALICUS,

Ad genitorem Anio labens sine murmure Tibrim.
Hic, ut signa ferox, dimensaque castra locavit,

Et

*Et ripas tremefecit eques, perterrita pulsus
Ilia prima vadis sacro se conjugis antro
Condidit.*—————

———— but on, like a rude Storm, he goes
To those low Banks, where *Anio* gently flows
With Sulph'rous Waters, and with Silence, to
Old *Tiber's* Arms; when here the Line he drew
Of's Camp, and set his Standard up, and shook
His Banks with's Cavalry, first *Ilia*, strook
With Fear, flies to her Husband's sacred Cave,
And all the frighted *Nymphs* the Water leave.

Mr. ROSS.

The Marriage of *Tame* and *Isis*, here mention'd, is pleasantly related by Mr. DRAUGHTON[†];

[†] *In his Po.*
ly-Olbion,
Song 13.

Now Fame had through this Ile divulg'd, in every ear,
The long-expected day of Marriage to be near,
That *Isis*, *Cotswold's* Heir, long-woo'd, was lastly won,
And instantly should wed with *Tame*, old *Chiltern's* Son.

And now that Wood-man's Wife, the Mother of the Flood,
The rich and goodly Vale of *Alisbury*, that stood
So much upon her *Tame*, was busied in her Bow'rs,
Preparing for her Son as many Sutes of Flow'rs,
At *Cotswold* for the Bride, his *Isis*, lately made;
Who for the lovely *Tame*, her Bridegroom, onely staid.

Whilst every Crystal Flood is to this business prest,
The cause of their great speed and many thus request;
O! whither go ye Floods? what suddain Winde doth blow,
Then other of your kind that you so fast should flow?

K 2

What

What business is in hand, that spurs you thus away?
 Fair *Windrush*, let me hear, I pray thee, *Charwel* say:
 They suddainly reply, What lets, you should not see,
 That for this Nuptial Feast we all prepared be?
 Therefore this idle chat our Ears doth but offend;
 Our leisure serves not now these Trifles to attend.
 But, whilst things are in hand, old *Chiltern* (for his life)
 From prodigal expense can no way keep his Wife;
 Who feeds her *Tame* with Marl, in Cordial-wise prepar'd,
 And thinks all idly spent, that now she onely spar'd
 In setting forth her Son: nor can she think it well,
 Unless her lavish charge do *Cotswold's* far excel.
 For *Alesbury's* a Vale, that walloweth in her Wealth,
 And (by her wholesom Air continually in health)
 Is lusty, firm, and fat, and holds her youthful strength.
 Besides her fruitful Earth, her mighty breadth, and length,
 Doth *Chiltern* fully match: which mountainously high,
 And being very long, so likewise she doth lie;
 From the *Bedfordian* Fields, where first she doth begin,
 To fashion like a Vale, to th'place where *Tame* doth win
 His *Iffs* wished Bed; her Soil throughout so sure,
 For goodness of her Glebe, and for her Pasture pure,
 That as her Grain, and Grasse, so she her Sheep doth breed,
 For Burthen, and for Bone, all other that exceed:
 And she, which thus in Wealth abundantly doth flow,
 Now cares not on her Childe what cost she do bestow.
 Which when wise *Chiltern* saw (the World who long had try'd,
 And now at last had laid all garish Pomp aside;
 Whose hoar and chalky Head descri'd him to be old,
 His Beechen Woods bereft, that kept him from the Cold)
 Would fain perswade the Vale to hold a steady rate;
 And with his curious Wife thus wisely doth debate:

Quoth

Quoth he, you might allow what needeth, to the most :
 But where as les will serve, what means this idle Cost ?
 Too much a Surfet breeds, and may our Childe annoy :
 These fat and luscious Meats do but our Stomacks cloy.
 The modest comely mean in all things likes the Wife,
 Apparell often shews us Womanish precise.
 And what will *Coswold* think, when he shall hear of this ?
 He'l rather blame your Waste, then praise your Cost, I wils.

But, Women wilful be, and she her Will must have,
 Nor cares how *Chiltern* chides, so that her *Tame* be brave.
 Alone which tow'rs his Love she easily doth convey ;
 For the *Oxonian Ouse* was lately sent away
 From *Buckingham*, where first he finds his nimbler Feet ;
 Tow'rs *Whittlewood* then takes : where, past the noblest Street,
 He to the Forest gives his farewel, and doth keep
 His course directly down into the *German Deep*,
 To publish that great day in mighty *Neptune's Hall*,
 That all the Sea-gods there might keep it Festival.

As we have told how *Tame* holds on his even course,
 Return we to report, how *Isis* from her source
 Comes tripping with delight, down from her daintier Springs ;
 And in her Princely Train, to attend her Marriage, brings
 Clear *Churnet*, *Coln*, and *Leech*, which first she did retain,
 With *Windrush* : and with her (all out-rage to restrain,
 Which well might offered be to *Isis*, as she went)
 Came *Yenload* with a Guard of *Satyres*, which were sent
 From *Whichwood*, to await the bright and God-like Dame.
 So *Bernwood* did bequeath his *Satyres* to the *Tame*,
 For Sticklers in those stirs, that at the Feast should be.

These Preparations great when *Charvel* comes to see,
 To *Oxford* got before, to entertain the Flood,
Apollo's Aid he begs, with all his sacred Brood,

To

To that most learned place to welcome her repair,
 Who in her coming on was wax'd so wond'rous fair,
 That, meeting, strife arose betwixt them, whether they
 Her Beauty should extol, or she admire their Bay.
 On whom their sev'ral gifts (to amplify her Dower)
 The *Muses* there bestow; which ever have the power
 Immortal her to make. And, as she past along,
 Those modest *Theſpian* Maids thus to their *Iſis* song.

Ye Daughters of the Hills, come down from every ſide,
 And due attendance give upon the lovely Bride:
 Go ſtrew the Paths with Flowers, by which ſhe is to paſs:
 For be ye thus aſſur'd, in *Albion* never was
 A Beauty (yet) like hers: where have ye ever ſeen
 So abſolute a *Nymph* in all things, for a Queen?
 Give inſtantly in charge the day be wond'rous fair,
 That no diſorder'd Blaſt attempt her braided Hair.
 Go, ſee her State prepar'd, and every thing be fit,
 The Bride-Chamber adorn'd with all beſeeming it.
 And for the Princely Groom, who ever yet could name
 A Flood, that is ſo fit for *Iſis*, as the *Tame*?
 Ye both ſo lovely are, that knowledge ſcarce can tell,
 For Feature whether he, or Beauty ſhe excel:
 That, raviſhed with joy each other to behold,
 When as your Cryſtal Waſts you cloſely do enfold,
 Betwixt your beauteous ſelves you ſhall beget a Son,
 That when your lives ſhall end, in him ſhall be begun.
 The pleaſant *Surrian* Shores ſhall in that Flood delight,
 And *Kent* eſteem her ſelf moſt happy in his ſight.
 The Shire that *London* loves, ſhall onely him prefer,
 And give full many a gift to hold him near to her.
 The *Skeld*, the goodly *Moſe*, the rich and Viny *Rhein*,
 Shall come to meet the *Thames* in *Neptune's* watry Plain.

And

And all the *Belgian* Streams, and neighb'ring Floods of *Gaul*,
Of him shall stand in aw, his Tributaries all.

As of fair *Isis* thus the learned Virgins spake,
A shrill and suddain Bruit this *Prothalamion* brake;
That *White-horse*, for the love she bare to her Ally,
And honoured Sister-Vale, the bounteous *Alesbury*,
Sent Presents to the *Tame*, by *Ock* her onely Flood,
Which for his Mother-Vale so much on greatness stood.

From *Oxford* *Isis* hasts more speedily, to see
That River, like his Birth, might entertained be :
For that ambitious Vale, still striving to command,
And using for her place continually to stand,
Proud *White-horse* to perswade much business there hath been,
T'acknowledge that great Vale of *Eusham* for her Queen.
And but that *Eusham* is so opulent, and great,
That thereby she her self holds in the Sovereign Seat,
This *White-horse* all the Vales of *Britain* would or'ebear,
And absolutely fit in the Imperial Chair ;
And boasts as goodly Heards, and num'rous Flocks to feed,
To have as soft a Glebe, as good increase of Seed ;
As pure and fresh an Ay upon her Face to flow,
As *Eusham* for her life : and from her Steed doth show,
Her lusty rising Downs as fair a Prospect take,
As that imperious *Wold* ; which her great Queen doth make
So wond'rousfly admir'd, and her so far extend.

But to the Mariage, hence, industrious Muse descend.

The *Naiads*, and the *Nymphs* extremely over-joy'd,
And on the winding Banks all busily imploy'd,
Upon this joyful day, some dainty Chaplets twine ;
Some others chosen out, with fingers neat and fine,
Brave Anadems do make : some Bauldricks up do bind ;
Some, Garlands : and to some the Nofegays were assign'd ;

As

As best their Skill did serve. But, for that *Tame* should be
 Still man-like as himself, therefore they will, that he
 Should not be drest with Flow'rs, to Gardens that belong,
 (His Bride that better fit) but onely such as sprong
 From the replenish'd Meads, and fruitful Pastures near :
 To sort which Flow'rs some fit ; some making Garlands were ;
 The Primrose placing first, because that in the Spring
 It is the first appears, then onely flourishing ;
 The azur'd Hare-bell next with them they neatly mixt :
 T'allay whose lushious Smell they Woodbind plac'd betwixt.
 Amongst those things of scent, there prick they in the Lilly ;
 And near to that again her Sister Daffadilly.
 To sort these Flow'rs of show with th'other that were sweet,
 The Cowslip then they couch, and th'Oxslip, for her meet :
 The Columbine amongst they sparingly do set,
 The Yellow King-cup, wrought in many a curious fret,
 And now and then among, of Eglantine a spray,
 By which again a course of Lady-smocks they lay :
 The Crow-flower, and thereby the Clover-flower they stick.
 The Daylie over all those sundry sweets so thick,
 As Nature doth her self ; to imitate her right :
 Who seems in that her Pearl so greatly to delight,
 That ev'ry Plain therewith she powd'reth to behold :
 The crimson Darnel Flow'r, the Blew-bottle, and Gold ;
 Which though esteem'd but Weeds, yet for their dainty hews,
 And for their scent not ill, they for their purpose chuse.

Thus having told you how the Bridegroom *Tame* was drest,
 I'll shew you how the Bride, fair *Iris*, they invest ;
 Sitting to be attir'd under her Bow'r of State,
 Which scorns a meaner sort, then fits a Princely rate.
 In Anadems, for whom they curiously dispose
 The Red, the dainty White, the goodly Damask Rose,

For

For the rich Ruby, Pearl, and Amethyst, men place
 In Kings Imperial Crowns, the Circle that enchase.
 The brave Carnation then, with sweet and sovereign power
 (So of his colour call'd, although a July-flower)
 With th'other of his kind, the speckled and the pale :
 Then th'odoriferous Pink, that sends forth such a Gale
 Of sweetness ; yet in scents, as various as in sorts.
 The Purple Violet then, the Pansie there supports :
 The Mary-gold above t'adorn the arched Bar ;
 The double Daylie, Thrift, the Button-batcheler ;
 Sweet William, Sops in Wine, the Champion : and to these,
 Some Lavander they put, with Rosemary and Bays :
 Sweet Marjoram, with her like, sweet Basil rare for smell,
 With many a Flower, whose name were now too long to tell :
 And rarely with the rest, the goodly Flower-delice.

Thus for the nuptial hour, all fitted point-device,
 Whilst some still busied are in decking of the Bride,
 Some others were again as seriously imploy'd
 In strewing of those Hearbs, at Bridals us'd that be :
 Which every where they throw with bounteous hands and free.
 The healthful Balm and Mint, from their full laps do fly,
 The scent-ful Camomil, the verdurous Costmary.
 They hot Muscado oft with milder Maudlin cast :
 Strong Tansey, Fennel cool, they prodigally waste :
 Clear Ilop, and therewith the comfortable Thyme,
 Germander with the rest, each thing then in her prime ;
 As well of wholesome Hearbs, as every pleasant Flower,
 Which Nature here produc'd, to fit this happy hour.
 Amongst these strewing kinds, some other wilde that grow,
 As Burnet, all abroad, and Meadow-wort they throw.

" *The Painting on the North-side, over Neptune, represents the*
 " *EXCHANGE; the Motto,*

— GENERIS LAPSI SARCIRE RUINAS.

" *An Expression of Virgil's, in the fourth of his Georgicks, speaking*
 " *of the Industry of Bees, never discouraged by their Losses; his Descrip-*
 " *tion of it running thus,*

Quò magis exhaustæ fuerint, hoc acrius omnes
Incumbent generis lapsi sarcire ruinas,
Complebuntque Foros, & Floribus Horrea texent.

How much by Fortune they exhausted are,
 So much they strive the Ruins to repair
 Of their fal'n Nation, and they fill th' Exchange,
 Adorning with the choicest Flow'rs their Grange.

" *The Painting on the South-side, over Mars, shews the TOWER of*
 " *London; the Inscription,*

CLAUDUNTUR BELLI PORTÆ.

This is in reference to the Temple of JANUS, never shut, but in the time of Peace; nor opened, but in time of War. Therefore, when King Latinus had refused to raise a War against Æneas, and his Followers, and to that purpose, to open the Gates of the Temple of JANUS, Juno, resolving to have a War prosecuted against him, opened them her self: mention'd by VIRGIL†,

† *Ænid. vii.*

Hoc & tum Æneadis indicere bella Latinus
More jubebatur, tristèsque RECLUDERE PORTAS.
Abstinnit tacitè Pater, aversusque refugit
Fœda ministeria, & cæcis se condidit umbris.
Tum Regina Deum, cælo delapsa, morantes
Impulit ipsa manu PORTAS: & cardine verso,
Belli ferratos rupit Saturnia postes.

The

The King was here required by the States
 War to denounce, and OPEN JANUS GATES.
 He flies th' Engagement, and so foul a Cause,
 And straight himself to privacy withdraws.
 Then from high Heav'n the Queen of Gods descends;
 And the resisting Portals open rends.
 She breaks the Hinges, tears down Iron Bars,
 And makes a spacious way for impious Wars.

"The Pedestals, in the Upper Story, are adorned with eight living Figures, representing EUROPE, ASIA, AFRICK, and AMERICA, with Escutcheons, and Pendants, bearing the Arms of the Companies trading into those parts.

"EUROPE, a Woman arm'd a l'antique; on her Shield a Woman riding on a Bull; at her foot a Coney.

The Effigies of Europe in Armour relates to the Warlike disposition of that part of the World, evidently seen in the Greek, and Roman Monarchies. We shall not need to describe her Armour in particular, but leave it to be taken from this Description of Rome, the Mistress of Europe, in Claudian,

*Ipsa, triumphatis quæ possidet æthera regnis,
 Assilit, innuptæ ritus imitata Minervæ:
 Nam neque cæsariem crinali stringere cultu
 Colla, nec ornatu patitur mollire retorto;
 Dextrum nuda latus, niveos exserta lacertos,
 Audacem reteguit mammam, laxumque coercens
 Mordet gemma sinum: nodus, qui subleuat ense;
 Album puniceo pectus discriminat ostro.
 Miscetur decori virtus, pulchërque severo
 Armatur terrore pudor, galeæque minaci
 Flava cruentarum prætenditur umbra jubarum.
 Et formidato clypeus Titana lacepsit
 Lumine, quem totâ variârat Mulciber arte.*

L 2

She

She who by conquering Realms the Sky possest,
 Starts from her Seat, like Virgin-*Pallas* drest :
 Her Hair no Fillet bound, nor was her Head
 Drest up, Tresses hung o're her Shoulders spread,
 Her right side nak'd, with stretch'd out Arms, her Breast
 Boldly she bares, a Jemme claspt up her Vest,
 Her Faulchion in a Purple Belt, more bright
 Her Bosom rendred, setting off the white :
 Valour with Beauty mix'd, a modest Blush
 With terrour arm'd, her threatning Cask and Bush
 Of Bloody Plumage cast a dreadful shade :
 And *Gorgon*-Shield, that *Titan* so disdain'd,
 Which *Vulcan* with such art and labour made.

Whom *Sidonius Apollinaris* followed so nearly, that there will need no other Translation then the precedent.

*Paneg. Ma-
jorian.*

*Sederat exerto bellatrix pectore Roma
 Cristatum turrata caput, cui ponè capaci
 Caside prolapsus perfundit terga capillus.
 Letitia censura manet, terrorque pudore
 Crescit, & invita superat virtute venustas.
 Ostricolor pepi textus, quem fibula torto
 Mordax dente vorat, tum quicquid mamma refundit
 Tegminis, hoc patulo conclusu gemma recessu.
 Hinc fulcit rutilus spaciofo circite lævum
 Umbo latus, videas hic crasso fusa metallo
 Antra Rheæ, fætamq; lupam, quam fauce retecta
 Blandiri quoq; terror erat, quanquam illa vorare
 Martigenas & picta timet, pars proxima Tjbrin
 Exprimit; hic scabri fusus sub pumice topi
 Proflabat madidum per guttura glauca soporem.*

Her

Her Shield comprehends the Story from whence *Europe* had her name, agreeably to the Custome of the Anciēts : as we finde by this description of the Shield of *Rome* in the same Authour.

Ibid.

*Hic patrius Mavortis amor, foetusq; notantur
Romulei; post amnis inest, & bellua nutrix.
Electro Tyberis, Pueri formantur in Auro.
Tingunt æra lupani, Mavor's adamante coruscat.*

Here *Mars* escapes, and therè the Twins he drew;
And next the River, and the Shee-wolfe too:
Tyber in Amber, and the Boyes in Gold,
The Wolf in Brass, *Mars* he in Steel did mould.

The first part of which seems to be taken from that of *Aeneas* in *Virgil*,

*Illic res Italas, Romanorumque triumphos,
Haud vatum ignarus venturique inscius ævi;
Fecerat Ignipotens, illic genus omne futura
Stirpis ab Ascanio, pugnataque in ordine bello
Fecerat, & viridi fetam Mavortis in antro
Procubuisse lupam; geminos huic ubera circum
Ludere pendentes pueros, & lambere matrem
Impavidos; illam tereti cervice reflexam
Mulcere alternos, & corpora fingere lingua.
Nec procul hinc, Romam, &c.*

Th' Ignipotent God, well skill'd in Fates to come;
The *Roman* triumphs and affaires of *Rome*,
There had engrav'd, *Ascanius* Off-spring wrought,
And all their bloody battels must be fought.
The pregnant Wolfe in *Mars* green Covert lay,
And hanging at her breasts two Infants play:
Bending her neck she licks the tender young,
And quiet, shapes their bodies with her tongue.
Not far from this, *Rome*, &c.

Or

Or from these of *Silius Italicus*, describing the Shield of *Flaminius*, a Roman Consul;

*Tum clypeum quatit, asper sum quem cædibus olim
Celticus ornârat cruor : humentique sub antro,
Ceu factum, lupa permulcens puerilia membra
Ingentem Assarici cælo nutribat alumnus.*

Next, he assumes his Shield, where they behold
The stains of *Celtick* blood, which he before
In Battel shed : and, in it carv'd, he bore
A She-Wolf's Figure, in her gloomy Den,
Licking a Child's soft Limbs, as it had been
Her Whelp, and nurs'd of the *Assarick* Line
A Stem, that afterwards was made Divine.

Mr. ROSS.

The other, from these Verses of *Moschus*, where he describes the Basket of *Europa*,

Ἀργυρεὶ μὲν ἐν Νείλῳ ῥέοι ἢ δ' ἄρα ποταμῷ
Χαλκείᾳ, χρυσῷ δὲ τετυγμένῳ αὐτὸς ἐν Ζεὺς.

In Silver *Nilus* stood, the Cow in Brass,
And *Jupiter* in Gold engraven was.

The Fable presented in the Shield of *Europe* is this. *Europa*, Daughter of *Agenor*, gathering Flowers near the Sea-side, was carryed away by *Jupiter*, in the Form of a Bull, into *Crete*, where she became his Spouse ; by whose Name he caused that part of the World to be called, according to this of *Manilius* †,

† *Astronom.*
Lib. iv.

*Quod superest Europa tenet, quæ prima natantem
Fluctibus excepitque Jovem, Taurumque resolvit.
Ille puellari donavit nomine fluctus,
Et monumenta sui titulo sacravit amoris.*

Europa

Europa last place held, whom *Jove* his Prize
Through Billows bearing, cast his Bull's disguise,
And gave that Sea, to her eternal Fame,
In memory of his Love, the Virgin's Name.

This Virgin was generally reputed a *Tyrian*. EURIPIDES,

Φοινικιστὴς παῖς ἡ Τυχεύς

Τένος Ἐυρώπης ———

SENECA the Tragedian,

Tyriæ per undas vector Europæ nitet :

Through Waves *Tyrian Europa's* bearer shone.

And *Herodotus* [†] conjectures this quarter of the World was named [†] *Lib. iv.*
Συεῖς *Ἐυρώπης* (which *Valla* renders, *ab Europa Tyria*) in his first Book,
affirming, the *Cretans* sail'd to *Tyre*, and stole her from thence. The
Chronographers, that follow *Eusebius*, rank this about the time of *Joshuah*,
but the *Arundelian Marbles* (set forth by Mr. *Selden*) shew, that *Cad-*
mus came to *Thebes*, and built *Cadmea* at the same time, when *Amphictyon*
reign'd in *Athens*, which was before the *Israelites* forsook *Egypt*. By this
it is apparent, that *Europa* was not of *Tyre*; for that was built long af-
ter, viz. according to *Josuephus* *, before the Temple of *Solomon*, which
was begun in the 480. Year after the *Israelites* departure out of *Egypt*.
It is supposed, that that part of the *Fable*, which feigns her carried away
by a Bull, signifies no more, then that she was transported by Sea in a
Ship called the *Bull*, from the Figure of a Bull on the Prow of it. So
LYCOPHRON,

* *Antiq. Jud.*
Lib. viii. 2.

Ἐν ταυροφόρῳ πρὸς ἡμῶν μὲν ἄρ' ἔστι

it being among the Ancients the usual Custom to nominate their Ships
from the *Ἐπισημοί*, or *Insigne* on the Prow, as the *Tiger*, *Centaure*, and
Triton, in the Navy of *Aeneas*, mention'd by VIRGIL [†],

[†] *Aeneid. x.*

Malsicus æratâ princeps secatur aquora Tigri.

I th' Brazen Tigre *Malsicus* first stands.

Filius

*Filius aquales comitatus classe catervas
Ingentem remis Centaurum promovet.—
Hunc vehit immanis Triton, & cœrula conchâ
Exterrens freta.———*

His Son attended with an equal Troop
Brings, with tuff Oars, the mighty *Centaur* up.
This mighty *Triton* bore, frightening the Tides
With his shrill Trump,——

We shall not need give any further account of this *Fable*, but leave
the further Relation of it to this Poem of *Moschus*,

Ἐυρώπῃ πρὸς Κύπρην ἐπὶ γλαυκῷ ἦκ' ὄνειρον,
Νυκτὶ δὲ τεύχεσιν ἀάχου' ἱστᾶται, ἐγὼ δ' αὖ ἥδεις, &c.

A sweet Dream *Venus* once *Europa* lent,
In Nights third quarter, near the Morns ascent ;
Whilst Slumber which her eye-lids sweetly crown'd,
Her Limbs unti'd, and her Eyes softly bound
(That time which doth all truer Dreams beget.)
Europa Phoenix-child, a Virgin yet,
Alone in a high Chamber taking rest,
Beholds two Countries that for her contest,
The *Asian*, and her opposite ; both seem'd
Like Women ; that a stranger, this esteem'd
A Native who (a Mother like) doth plead
That she of her was born, by her was bred ;
The other violent hands upon her laid,
And drew by force the unresisting Maid,
Urging she was as prize to *Jove* design'd :
Out of the bed she starts with troubled mind :
And panting heart ; the Dream to life's so near :
Long fate she silent ; long both Women were

After

After she wak'd presented to her sense,
Till thus at length she breaks her deep suspence.

Which of the Gods, as now I did repose,
Perplex'd my Fancy with delusive Shows?
My calmer Sleeps disquieting with fear:
What Stranger in my Slumber did appear?
Her love shot suddainly into my Breast
And kindness, like a Mother, she express'd.
The Gods vouchsafe this Dream a good event!

She rose, and for her lov'd Companions sent,
In Years, and Friendship, equal, nobly born,
With them for Balls she us'd her self to adorn;
Or in *Anaurus* current Bathes, with them,
She plucks the fragrant Lilly from her Stem
These straight come to her; each a Basket held
To gather Flowers; so walk they to a Field
Neighb'ring the Sea, whither they often went
Pleas'd with the Waters noise, and Roses scent.

A Golden Basket fair *Europa* bare,
Rich, yet in *Vulcan's* Workmanship more rare,
Which *Neptune* first to *Lybia* gave, when he
Obtain'd her Bed, to *Telephassa* she
Wife to her Son, from *Telephassa* last
This to unwed *Europe* her Daughter past
Which many Figures neatly wrought did hold.
Inachian Io was here carv'd in Gold;
Not yet in Woman's shape, but like a Cow,
Who seem'd to swim, and force (enraged) through
The Briny Sea her way; the Sea was Blew;
Upon the highest point of Land to view
The Wave-dividing Heifer, two Men stand;
Jove strokes the wet Cow with his sacred hand,

M

Who

Who, unto seven-mouth'd *Nilus* crosing over,
 Did cast her Horns, and Woman's shape recover.
 In Silver *Nilus* Flood, the Cow in Brals,
 And *Jupiter* in Gold engraven was;
Mercury figur'd on the furthest round,
 And next him lies distended on the ground
Argos, endu'd with many watchful Eyes,
 Out of whose Purple Blood a Bird doth rise,
 Proud of his various Flowry Plumes, his Tail
 He spreadeth like a swift Ship under Sail,
 And comprehends the Border with his Wings;
 Such is the Basket fair *Europa* brings.

All at the Painted Field arise, where these
 With sev'ral Flow'rs their several Fancies please.
 One sweet *Narcissus* plucks, another gets
 Wilde Savory, Hyacinths, and Violets,
 Many faine Spring-born Flow'rs the ground doth share,
 Some strive which yellow *Crocus* fragrant Hair
 Should faster pluck; i'th' midst the Queen doth stand
 Gathering the Roses Beauty with her hand;
 The Graces so by *Venus* are out-shind.
 Nor must she long with Flowers divert her mind,
 Nor long preserve unstain'd her Virgin Zone,
 For *Jove*, upon the Meadow looking down,
 By *Venus* subtle Darts was struck in love,
Venus hath power to captivate great *Jove*.
 Who of frow'rd *Juno*'s jealousye afraid,
 And that he might deceive the tender Maid,
 In a *Bull*'s Shape his Deity doth vail,
 Not such as are in Stables bred, or trail
 The crooked Plough, the furrow'd Earth to wound,
 Or run amongst the Heards in Pasture Ground,

Or

Or are to draw the laden Waggon us'd;
 Yellow o're all his body is diffus'd;
 Save a white Circle shines amidst his Brow,
 His brighter Eyes with amorous Sparkles glow.
 His Horns with equal length rise from his Head;
 Like the Moon's Orb, to half a Circle spread.

Into the Mead he comes, nor (seen) doth fright;
 The Virgins to approach him all delight,
 And stroke the lovely Bull, whose divine smell
 Doth far the Meads perfum'd Breath excel:
 Before unblam'd *Europa's* Feet he stood,
 Licking her Neck, and the Maid kindly woo'd:
 She stroak'd, and kiss'd him; and the Foam, that lay
 Upon his Lip, wip'd with her hand away:
 He softly bellow'd, such an humming sound
 Forth breathing, as *Mygdonian* Pipes resound.
 Down at her Feet he kneels, viewing the Maid
 With writhed Neck, and his broad Back displai'd;
 When she to th' fair-haired Virgins thus doth say;
 Come hither dear Companions, let us play,
 Securely with this Bull, and without fear;
 Who, like a Ship, all on his Back will bear.
 He tame appears to fight, and gently kind,
 Differing from others, a discursive mind
 Bearing like Men, and onely Voice doth lack;
 This said, she smiling gets upon his Back;
 Which the rest offering, the Bull leaps away,
 And to the Sea bears his desired Prey;
 She calls with stretch'd-out hands, she turns to view
 Her Friends, alas unable to pursue;
 Down leaps he, *Dolphin-like* glides through the Seas:
 Up from the Deep rise the *Nereides*,

M 2

Mounted

Mounted on Whales to meet her on the way :
 Whilst hollow-sounding *Neptune* doth allay
 The Waves, and is himself his Brothers guide
 In this Sea-Voyage ; *Tritons*, on each side,
 (The Deep's inhabitants) about him throng,
 And sound with their long shels a nuptial song ;
 She by transformed *Jupiter* thus born,
 With one hand holding fast the Bull's large Horn
 Her purple garment with the other saves
 Unwet by the swollen Ocean's froathy waves :
 Her mantle (flowing o're her shoulders, swell'd
 Like a full sail, and the young maid upheld.
 Now born away far from her native coast,
 Her sight the wave-washt shore and mountains lost.
 She sees the Heav'ns above, the Seas beneath,
 And, looking round about, these Cries doth breathe.

O whither sacred Bull ? who art thou, say ?
 That through undreaded floods canst break thy way :
 The Seas are pervious to swift Ships alone,
 But not to Bulls is their fear'd voyage known ;
 What food is here ? or if some God thou be
 Why dost, what misbefseems a Deity ?
 Upon the Land no Dolphins, no Bulls move
 Upon the Sea ; Thou Sea and Land dost prove
 Alike ; whose feet like Oars asist thy hast ;
 Perhaps thou'lt soar through the bright Air at last
 On high, and like the nimble Birds become.
 Me most unhappy, who have left my home,
 A Bull to follow, voyages unknown
 To undertake, and wander all alone.
 But *Neptune* thou, that rul'st the foaming Main
 Be pleas'd to help me ; sure I shall obtain

A sight of this great God, who is my guide,
Nor else could I these fluid paths have tride.

The largely horned Bull thus answer'd; Maid
Be bold, nor of the swelling waves afraid,
For I am *Jove* who now a Bull appear,
And whatsoever shape I please can wear;
In this to measure the wide Sea constrain'd
For love of thee, thou shalt be entertain'd
By *Creet* my Nurse; our Nuptials shall be there
Perform'd, and thou of me great Sons shalt bear;
To whose imperious Scepters all shall bow.

What he had said, event made good; *Creet* now
Appears in view; *Jove* his own form doth take,
And loos'd her Zone; the Hours their Bed did make,
She late a Virgin, Spouse to *Jove* became,
Brought him forth Sons, and gain'd a Mothers name.

Mr. STANLEY.

"As I A, On her Head a Glory, her Stole of Silk, with several Forms
"of Wild Beasts wrought on it.

Among the Poets, we frequently find *Asia* called *Aurora*, from the
rising of the Sun there: as in CLAUDIAN,

*Jam Princeps molitur iter, gentesque remotas
Colligit Auroræ, tumidus quascunque pererrat
Euphrates, quos lustrat Halys, quos ditat Orontes, &c.*

The Prince his Progress now designing calls
Remotest Eastern Nations, they whose Walls
Euphrates, Halys, and Oront improves,
The *Arabs* leave their Incense-bearing Groves, &c.

—— Totam pater undique secum
Moverat Auroram: mistis hic Colchus Iberis,

Hic mitrâ velatus Arabs, hic crine decoro
Armenius.———

——— the Eastern World he rais'd :
 There with *Iberians Colchians* mix'd, and there
Wilde Arabs, and fair-hair'd *Armenians* were.

And speaking of *Asia*, going to sollicite *Stilico* for Assistance,

Tendit ad Italiam supplex Aurora potentem.

To *Italy* *Aurora* suppliant bends.

From whence they represented her like the Rising Sun. *Claudian* implicitly delivers her ordinary Dress, though in regard of her calamity, at that time, in mourning,

Non radiis redimita comam, nec flammea vultum,
Nec croceum vestita diem ; stat livida lucta.

No Raies, nor Glory dress'd her Brows, nor clad
 In Purple day, but pale she look'd, and sad.

Her Mantle of Silk speaks her ancient Propriety in it : which came so late into *Europe*, that we finde no name for it in *Homer*, among his so frequent Descriptions of the Vestments both of Gods, and Men. Nay, not in the Poets of the Old, or Middle Comedy, some hundreds of Years after *Homer*. Whence we conjecture, it was first brought into *Europe* after the Conquest of *Alexander* the Great. After it was brought over, the *Europeans* seem to have had no certain knowledge how it was made. For, by what we can finde, they thought it to have grown naturally on the Trunk, or Leaves of some Trees in *Asia*. So *Virgil*,

Quid nemora Æthiopum molli canentia lanâ,
Vellerâque ut foliis depectant tenuia Seres ?

Of Trees in *Æthiopia* white with Wool ;
 How from the Leaves the *Seres* Fleeces cull ?

PLINY, *The Seres are the first, who are known to have a Woolly substance to grow on their Trees, which they comb off after they have sprinkled it with Water.* And *Julius Pollux* * speaks it as a report of some, that the Seres gathered their Silk from certain Worms, like unto the *Bombyces* of the Island *Coos*. Whence it appears, that in the time of *Commodus* the Emperour, in whose time *Pollux* wrote, it was generally believed to have been otherwise: and after that too, for *Claudian*, who flourish'd under the Emperour *Honorius*, agrees with *Pliny*;

* *Onomastic.*

————— *Et pollice docto*
Jam parat auratas trabeas, currusque micantes
Stamine, quod molli tondent de stipite Seres,
Frondea lanigeræ carpentes vellera Sylvæ.

————— she rarely taught,
 Rich Robes prepar'd, and Golden Chariots wrought,
 With Thred, which from the Bark the Seres cull,
 Shearing from spreading Boughs the Fleecy Wooll.

Servius indeed, who lived in the time of *Theodosius*, as appears by his being cotemporary with † *Macrobius*, had a right opinion of it, as appears from these words of his in the fore-cited place of *Virgil*,

† *Macrob. Saturnal.*

Amongst the Indians, and Seres, are certain Worms upon the Trees, which are called Bombyces; which, like Spiders, spin a very fine Thred, from whence is made Silk.

In the time of *Justinian* * the whole Mystery was disclos'd by some Monks, who brought from the Indies some of the Eggs of the Worms: Since which time that Manufacture ha's been constantly used in Europe.

* *Zonaras.*

That she ha's several Shapes, or Forms of strange Beasts wrought on her Vest, is agreeable to the ancient Customs of that Countrey, *Aristophanes* †,

† *Ranis.*

Ὅυχ' ἰσχυροῦς, ὅτε παραλάβης, ἅπερ σὺ,
 ἂν τοῖσι παραπλάσμασι τοῖς Μηδικῇς γράφῃσι.

Myne not like your Prodigious Monsters be,
Such as are wrought in Median Tapestry.

PETRONIUS ARBITER,

*Tuo palato clausus parvo pascitur,
Plumato amictus auleo Babylonico.*

A Peacock shall be cram'd for thee;
Adorn'd like Median Tapestry.

SIDONIUS,

*Peregrina det supellex
Ctesiphontis ac Niphatis
Fuga texta belluasque
Rapidas vacante panno
Acuit quibus furorem
Bene fitta plaga cocco
Faculoque ceu forante
Cruor incruentus exit :
Ubi torvus, & per artem
Resupina flexus ora,
It equo reditque telo
Fugiens fugansque Partibus.*

From *Ctesiphont* straight get enough,
And *Niphates* fair Household stuff,
Wrought with Hills, and Wilde Beasts, which
The empty Prospect may enrich ;
Who by well-feign'd Wounds enrag'd,
Seem more desperately engag'd,
From *Javelins* fixed in their sides,
Blood in Bloodless Rivers glides ;
Where the *Partbian* with such Art,
O're his Shoulder throws his Dart :
His Horse now charging, then retreats,
And flying, so his Foe defeats.

"ARFICA

“AFRICA, a Woman, in her Hand a Pomegranate; on her Head a
“Crown of Ivory, and Ears of Wheat; at her Feet two Ships laden
“with Corn.

Thus we finde the Statue of *Africk* at *Florence* leaning upon its left Hand, in which there is a Pomegranate; in her right Hand an *Umbrella*, to defend her from the heat of the Sun; for her Pillow, two great Waters, signifying the *Mediterranean*, and *Atlantick* Seas. So at *Mycenæ*, the Statue of *Juno* (Protectrice of *Carthage*, the Metropolis of *Africk*) made by *Polyclet*, holds in one Hand a Scepter; in the other, a Pomegranate. Therefore, when the Queen sacrificed to *Juno*, she wore a Rod of Pomegranate upon her Head, called by the Ancients *Inarculum*. *FESTUS*; *Inarculum virgulta erat ex malo Punico incurvata, quam Regina sacrificans in capite gestabat.*

She is crowned with Ears of Corn, to signifie the Fertility of the place. *Horace*,

*Fulgentem imperio fertilis Africæ
Fallit sorte beator.*

Thou happier art, then he commands
Rich *Africk's* fertile Strands.

Thus *SIDONIUS* introduces *Africa*,

*Jam malè sæcundas in vertice fregit aristas,
Et sic orsa loqui est.*

Her Wheat-ear'd Wreath now early fall she broke,
And thus then spoke.

And *CLAUDIAN*,

*Tum spicis, & dente comas illustris eburno,
Et valido rubicunda die, sic Africa fatur.*

With Ivory crown'd, and Wheat, red with the Sun;
And fainting Heats, thus *Africa* begun.

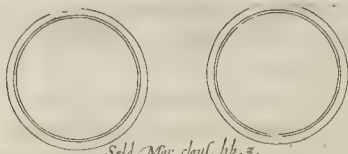
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According

Pauc. Majoriani.

De Laud. Stilic. lib. ii.

According to which Description of his, we finde her represented in a
Coyne of *Antoninus Pius*,



Seld. Mus. claus. lib. 3.

*Dr. Bello
Gild. pice.*

The same Authour implicetly describes her, in the same manner, in
another place,

————— *mediis apparet in astris*
Africa, rescissæ vestes, & Spicea passim
Serta jacent, lacero crinales vertice dentes,
Et fractum pendebat ebur. —————

Amidst the Stars next *Africa* appears
Her Garments torn, her Wreath of Wheaten Ears
Scatter'd about, Teeth braided on her Crown,
And broken Ivory hung. —————

*Plin. Nat.
Hist. viii. xi.*

The Ivory on her Head, alludes to the great number of Elephants,
bred in that part of the World; especially in that part of *Africa* beyond
the Syrtick Solitudes, and Desarts, *Æthiopia*, *Trogloditica*, and *Mauri-*
tania. *Petronius*,

Queritur in silvis Mauri fera; & ultimus Ammon
Afrorum excutitur, ne desit bellua dente
Ad mortes pretiosa suas. —————

The *Libyan* Wilds we seek, and th'utmost South,
To finde a Monster out, whose pretious Tooth
Proves its own bane. —————

JUVENAL,

JUVENAL,

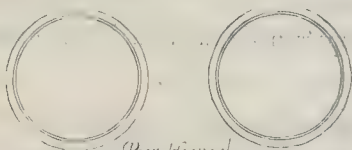
*Dentibus ex illis quos mittit porta Syenes,
Et Mauri celeres.* —————

Sat. ii.

From whiter Teeth, which the *Syene* sends,
And the swift *Moors*. —————

Whence the *Romans*, in their Triumphs over *Africa*, usually had Elephants led before them, to denote the place of their Victory : as *L. Metellus*, in whose Coyns we finde either an Elephant, or his Trium-
phal Chariot drawn by two of them, or a Head of one of them under his Chariot.

Plin. lib. viii.
cap. vii.



(Par. Hieron.)

Pliny says, that the Chariot of *Pompey* was drawn by four Elephants in his *African* Triumph. And we finde that the Fifth Legion bore the Effigies of an Elephant on their Colours, because they successfully manag'd a Battel against them, in the War betwixt *Caesar*, and *L. Scipio*.

L. b. Ford
cap. vii.

The two Ships at her Feet, relate to the *Classis Frumentaria*, which came yearly to *Rome* from *Africk* : frequently mention'd in the *Roman* Writers ; which was instituted by *Commodus* the Emperour. Of whom *Lampridius* ; *Classē Africanam instituit quæ subsidio esset, si forte Alexandrina frumenta cessassent.* He appointed an *African* Navy, which should furnish the City, in case the Corn from *Alexandria* should fail. Of which *Claudian*,

*Tot mihi pro meritis Libyam Nilumque dedere,
Ut dominam plebem bellatoremque Senatum
Classibus æstivis alerent, geminoque vicissim
Littore diverſi complerent horrea ventī.*

De B. lib.
C. 1. 1. 1.

*Stabat certa salus : Memphis si fortè negasset,
 Pensabam Pharium Getulis messibus annum.
 Frugiferas certare rates, latèque videbam
 Punica Niliacis concurrere carboſa velis.*

They gave me *Libya*, and the *Ægyptian Shore*
 For my deserts, that they might with their Store
 The People, and the Warlick Senate feed,
 And with contrary Winds supply their need.
 Famine farewell : if *Memphis* should deny,
Getulian Harvests will our Wants supply.
 Freightèd with Corn, I saw the *Punick Fleet*,
 And Ships from *Nilus* in our Harbours meet.

And,

*Laude Sere-
 ne Reginæ.*

—Phariæ segetes & Punica messis
*Caſtrorum devota cibo : dat Gallia robur
 Militis, &c.* —

—*Ægyptian Crops, and Punick Grain
 Our Camps with Bread, Gaul doth with Men maintain.*

*De Provi-
 dentia Dei,
 Lib. vi.*

Wherefore *Salvian*, after he had mention'd the Destruction of *Sardinia*, and *Sicily*, the Vital Veins, he calls *Africa* the Soul it self of the Common-Wealth of *Rome*. *Prudentius*,

*In Sym-
 machum.*

*Respice num Libyci defistat raris arator
 Frumentis onerare rates, & ad Ostia Tibris
 Mittere triticeos in pastum plebis acervos.*

See if the *Libyan Swain* neglects to load
 Our Ships with Corn, and to the *Ostian Road*
 Sends Wheaten Mountains for the Peoples Food.

“*AMERICA* Crown'd with Feathers of divers Colours, on her Stole a
 “*Golden River*, in one Hand a Silver Mountain.

So

So Pompey, in his Triumph over *Metbridates*, among the rest of his Silver and Golden Representations carried *Montem aureum, quadratum, cum cervis & leonibus, & pomis omnis generis, circumdatâ vite aureâ, A square Golden Mountain, encompassed with a Vine of Gold, with Harts and Lions upon it, and all manner of Fruit.* The Mountain in her Hand is *Potosis* in *Peru*, whose Treasure ha's been accounted inexhaustible. *Josephus Acoſta* relates, that in that Mountain there was found a Vein of Silver, about the height of a Spear above the Superficies of the Earth, three hundred Foot long, and thirteen broad. The same Author witnesses, that the King of *Spain* receives yearly from thence a Million of Ducats; and that onely from the fifth part of the Silver. We have read of indeed of Silver Mountains in *Euro, e*; as that mention'd by *Strabo* in *Spain*; Not far from *Costaon* is a Mountain, whence flows the River *Bætis*, call'd the Silver Mountain, in relation to the Silver Mines there. And of a Golden Mountain in *Asia*, mention'd by *Menander*; *Ἰα ὁ Χαγάνος ἀνὴρ ἦν, ἐν τῇ περὶ λευκῆς ἑκτάγ (presently after ἑκτάγ) ὅς ἐστι ἀπὸ, χρυσῶμα ὅπου ἔμελλε ἀνῆλ, Where King Chaganus himself was, on a Mountain call'd Ectag, that is, the Golden Mountain.* And *Appian* before him; Many Fountains bring down small Shavings of Gold from the Mountain *Caucasus*; the Inhabitants sinking Fleeces of Woollvery deep, take up what Shavings stick to them: But these are all so considerable, in respect of the inestimable Treasure of this Mountain, that *America* may reasonably from hence, as all other Countries from what is most valuable, and appropriate to them, have its distinguishing Character.

Pliny, Nat. Hist. Lib. XXXVII, cap. xi.

Nat. Hist. Ind. lib. IV, cap. vi.

The River on her Stole is the Golden River *Peru*. So *Claudian* represents *Brittain* with the Flux and Deflux of the Sea on her Vest;

*Inde Caledonio velata Britannia monstro,
Ferro picta genas, cujus vestigia verrit
Cæculus, Oceanique æstum mentitus amictus,*

Britannia then veil'd in a Boars rough Hide,
Walk'd on the Sea, her Cheeks with Iron dy'd,
Cloath'd with the changings of the Oceans Tide.

And *SPAIN*, with the Golden River *Tagus* on her Stole:

—— *glaucis tum prima Minervæ
Nexa comam foliis, fulvâque intexta micantem
Veste Tagum, tales profert Hispania voces.*

Then *Spain* with Olive-Branches crown'd, her Vest
 With Golden *Tagus* wrought, her self exprest
 In words like these. —————

*Met. claus.
Lib. ii.* Which Leaves of *Minerva*, Mr. *Selden* mistook for a Palm. *Claudian*,
 in several places, describes the Olive in the same manner; as in his *Epi-
 gle* to *Hadrian*,

*Hoc pro supplicibus ramis, pro fronde Minervæ,
 Hoc carmen pro thure damus.* —————

This for *Minerva*'s supplicating Bough,
 This Verse for Incense we bestow.

And in another place,

*In Europ-
pium, Lib. ii.* ————— pro fronde Minervæ
Has tibi protendo lacrymas. —————

————— for *Pallas* Boughs,
 These Tears we thee present,

LUCAN,

*De Bell.
Civ. lib. iii.* ————— tamen ante furorem
*Indomitum, duramque viri desistere mentem
 Pacifico Sermone parant, hostemque propinquum
 Orant Cecropiæ prælatâ fronde Minervæ.*

————— they to assuage
 His cruel Breast, accustomed to rage,
Minerva's Branches stretching forth, beseech
 The Neighb'ring Foe with a prepared Speech.

In which places 'tis evident, the Olive is signified, because carried in
 the Hands of Suppliants. *Statius*, —————

————— ramumque precantis Olivæ.
 A supplicating Olive Branch.

Vittata

Vittæ laurus, & supplicis arbor-Olivæ.

With Bays and supplicating Olives crown'd.

Whence *Virgil* makes *Æneas* send a hundred to King *Latinus*, all crown'd with Olive Branches, call'd there *Palladis rami*.

——— *ramis velatos Palladis omnes,*

Donaque ferre viro, pacemque exposcere Teucris.

And for the *Trojans* Terms of Peace propound,

With Royal Presents, all with Olive crown'd.

And *Statius* makes *Tydeus*, going in the name of *Polynices*, to demand the Kingdom of *Thebes*, carry a Branch of Olive in his Hand, as a token of Peace; and, his Demand being denied, to throw away the same, to signify, and declare a War. So *Livy*, Not far off was a Ship of the Carthaginians, covered with *Mitres*, and Branches of Olive; in which were ten Ambassadors, chief Princes of the City, sent to request Peace.

CLAUDIAN gives the same Epithet too, to the Olive-leaves, in his Epistle to *SERENA*,

——— *glaucâ pinguis Olivæ comâ.*

The unctuous Olive with a Silver Sprig.

And *VALERIUS FLACCUS*,

~~glaucâ~~ *glaucâque comis prætexere frondes Imperat.*

Argon. lib. iii.

Commands to braid their Hair with verdant Boughs.

The reason why *Claudian* so describes it, is, because that Tree was sacred to *Minerva*: which we finde attested by *Pliny*; The *Esculus* (a Species of glandiferous Trees) is sacred to Jupiter, the Laurel to Apollo, the Olive to *Minerva*, the Myrtle to Venus, the Poplar to Hercules; and is known from the Fable of the Contention of *Minerva*, and *Neptune*, concerning the Possession of *Athens*. And *Epopeus*, after a Victory, having erected and consecrated to her a Temple, and pray'd, that she would show some token of her acceptance of it, there presently sprung forth a Branch of Olive before it.

Nat. Hist. lib. xii. c. i.

Pausan. lib. ii.

This

This Error of Mr. Selden's produc'd another in his following words, when he gather'd from thence, that the River *Tagus*, and Palm-Trees were proper to Spain. *Hispaniæ Palmæ, & Tagus fluvius propria*. Indeed the Palm-Tree was the Symbol of *Judæa*, as we see in the Coyns of *Vespasian* and *Titus*,



from the abundance of them in that Countrey. *STRABO*; Beside the common Palm, it (*Judæa*) brings forth the Carupta, not much inferiour to the Babylonian. *Lucan*,

—Et arbusto Palmarum dives Idume.

And Idumea rich with Palm.

Lib. iii.

SILIUS ITALICUS,

Palmiferamque senex bello domitabit Idumen,

Palm-bearing *Idumæa* shall subdue.

But Spain was commended for the abundance, and excellency of its Olives. *Martial*,

Epigram.
Lib. xii.

Bætis, Oliviferà crinem redimite coronâ,

Aurea qui nitidâ vellera tingis aquis.

Bætis her Tresses crown'd with Olive Stems,

Dyes Golden Fleeces with her glitt'ring Streams.

Lib. iii.

Which Verses, compared with these of *Silius Italicus*, evidently evince, that *Palladis rami* signifie the Olive.

—genuit quos ubere ripâ

Palladio Bethes umbratus cornua ramo.

—both

— both of equal age
Born upon *Betbes* Banks, whose horned Brows
Were overshadowed with fat Olive Boughs,

And in another place, of *Spain*,

*Nec Cereri terra indocilis, nec inhospita Baccho,
Nullaque Palladiâ sese magis arbore tollit.*

A Land, where *Ceres*, and *Lyæus* too
Do dwell, and Olive-Trees in plenty grow.

Whence, in a Coyn of *Hadrian* the Emperour, we finde that Coun-
trei signified by a Woman sitting, with her left hand leaning on the
Pyrenean Mountains (Mr. *Selden* calls it a heap of Stones) in her right
Hand holding a Branch of Olive; at her Feet a Coney :

*Croyanc.
Tab. XXXI.*



The Coney we finde too at the Feet of *Spain*, holding an Olive-
Branch on her Shoulder, in a Coyn of the same Emperour.

Ibid



The Coney at her Feet signifies either the incredible number of
those Animals formerly in *Spain* (for *Varro* mentions a Town there
undermin'd

1 b. m. c. p.
xxxv.

undermin'd, and overthrown by them, as we finde in *Pliny*) or rather the abundance of Mines in that Countrey; the *Latine* word *Cuniculi*, from whence the allusion must be taken, being æquivocal, and answering to both. From one of which significations a part of *Spain* is call'd *Cuniculosa Celtiberia* by *Catullus*,

1 b. m. c. p.
xxxv.

*Tu præter omnes, une de capillatis,
Cuniculosa Celtiberiæ fili.*

The Mines are mentioned by *Claudian*, speaking of *Spain*,

*Dives equis, frugum facilis, pretiosa metallis,
Principibus sæcunda piis. ———*

With Steeds abounding, rich with Corn, and Ore,
And pious Princes store. ———

*De Bello
Iugurthino.*

And by *SILIUS ITALICUS*,

———— *hic omne metallum :*
*Electri gemino pallent de semine venæ,
Atque atros chalybis fœtus humus horrida nutrit.
Sed scelerum causas aperit Deus. Astur avarus
Visceribus laceræ telluris mergitur imis,
Et redit infelix effosso concolor auro.*

———— here Metals grow
Of matter mix'd: *Electrum's* pallid Veins
Produc'd, and darker Steel the Earth contains:
But God those Springs of mischief deeply hides;
Yet *Astur*, covetous, the Earth divides,
And, in her mangled Entrails drown'd again,
Returns with Gold, and bears the precious Stain.

But

But to return. This River, says *Josephus Acosta*, gave the name to the whole Countrey of *Peru*. Of which *Levinus Apollonius* thus, under another name; where he describes the Rivers of the Mountainous *PERU*, *The chiefest far is the River Argyreus (PERU) from its abundance of Silver, which it casts up in glittering Sand, call'd in Spanish, Plata: it is equally liberal, and profuse of its Treasures unto all parts it passeth by, enriching its Inhabitants with an inexhaustible abundance both of Gold, and Silver.*

*Hist. Nat.
Ind. lib. 1.
cap. xiii.*

*De Peruviz
regionis in-
sententia.*

"The uppermost great Table in the fore-ground represents King
"Charles the First, with the Prince, now Charles the Second, in His
"Hand, viewing the Sovereign of the Sea, the Prince leaning on a Can-
"non; the Inscription,

OMNIMUM DILECTE DEO, CUI MILITAT
ÆQUOR;
ET CONJURATI VENIUNT AD CLASSICA
VENTI.

For thee, O *Jove's* Delight, the Seas engage,
And must'ed Winds, drawn up in Battel, rage.

"Above, over the Cornich, between the two Celestial Hemi-spheres,
"an Atlas, bearing a Terrestrial Globe, and on it a Ship under Sail; the
"Word,

UNUS NON SUFFICIT.

Thus we finde *Atlas* painted in an ancient Temple of *Jupiter's*.
PAUSANIAS, Amongst the rest, is the Picture of *Atlas*, bearing up Heaven,
and Earth; by whom stands *Hercules*, as ready to assist him: mention'd
by *Claudian*,

In Eliacis.

—fic, *Hercule quondam*
Sustentante polum, melius librata pependit
Machina, nec dubiis titubavit Signifer astris.
Perpetuâque senex subductus mole parumper
Obstupuit proprii spectator ponderis Atlas.

— to *Hercules* of old

Sustain'd the Pole, bore better on his Back
The poyfed World, and fix'd the Zodiack:
Atlas a while, from his great Burthen free,
Admiring stood, the wond'rous Load to see.

Of whom thus HOMER,

Ἄγανθ' ὅς τε θυγάτηρ ἐλοόφροισι, ὅς τε θαλάσσης
Πόντος πάνθεα ὀδυνῇ ἔχει δέ τε κίονας αὐτὸς
Μακροῖς, αἱ γὰρ αὖν τε, ὃ ἕρσεν ἀμείλις ἔχουσιν.

Daughter of *Atlas*, who both Depth, and Sholes
Of th' Ocean plumbs, and holdeth two long Poles,
That mighty Heaven, and the Earth sustain.

In ΠΡΟΛΟΓΟΝ
ΔΕΙΞΕΙΝ

ÆSCHYLUS,

ὅς πρὸς ἰσπέρους τόπους
Ἔσπερος κίον' ἕρσεν τε ὃ χθονὸς
Ὅτρεις ἐρείδουτ', ἡ γὰρ ἔκ τε βυάχεαλον.

— who near the Western Main
Bears on his Back that Pillar, doth sustain
Both Heaven, and Earth, not easie to support.

VIRGIL,

— ubi cœlifer *Atlas*
Axem humero torquet stellis ardentibus aptum.

— where great *Atlas* bears,
Laden with Golden Stars, the glittering Sphears.

He was thus described from his admirable knowledge in the motions
of the Heavens, and the nature of things here below. PAUSANIAS *, *In*
* In Bœtiar. *which there is a place of ground call'd Pololus, where they say Atlas studied*
† Lib. iii. *the Heavens, and the Earth. DIODORUS SICULUS †, They say, he (Atlas)*
was excellently skill'd in Astrology, and was the first, that published the Sphæ-
rical

rical *Figure of the Heavens*: from whence he was said to bear the *Heavens* on his *Shoulders*; the *Fable* signifying the *Invention*, and *Description* of the *Sphere*. Which seems not to be understood of a solid *Sphere*, but a *Sphere* described on a *Plane*: the other *Invention*, by most of the *Ancients*, being attributed to *Archimedes*, who liv'd many *Centuries* of *Years* after him.

"The great *Painting* on the *West-side* represents the *Duke of YORK*,
 "habited à l'antique, like *Neptune*, standing on a *Shell* drawn by *Sea-*
 "Horses, before which a *Triton* sounding, in one *Hand* a *Trident*, the
 "Reins in the other; his *Motto*,

SPES ALTERA.

We generally finde *Neptune* among the *Poets* drawn by *Sea-*
Horses. STATIUS,

Theb. Lib. ii.

Illic Ægeo Neptunus gurgite fessos
In portum deducit equos, prior haurit babenas
Ungula, postremi solvuntur in æquora pisces.

Here *Neptune* entring left th' *Ægean Flood*,
 Landing his *Steeds*, their formost *Feet* well shod:
 The hindmost cut the *Waves* with *Finny Tails*.

VIRGIL,

Æneid. v.

His ubi læta Deæ permulsi pectora dictis,
Fungit equos curru genitor, spumantiaque addit
Fræna feris, manibusque omnes effundit babenas,
Ceruleo per summa levis volat æquora curru.

When thus her troubled *Breast* he had asswag'd,
 He joyns his *Chariot-Horse*, and curbs th'enrag'd
 With *Fomy Bits*, then gives them lib'ral *Rein*,
 With blew *Wheels* flying o're the *Azure Main*.

They were called *Hippocampæ*. NONIUS; *Hippocampæ, equi*
marini, à flexu caudarum, quæ piscosæ sunt. Hippocampæ are Sea-Horses,
 Jo

so called from the flexion of their Tails, which are like Fishes. *FESTUS*; *Campas marinos equos Græci à flexione posteriorum partium appellant*, "The
"Greeks call Sea-Horses *Campæ*, from the bending of their posteriour
"parts: from *καμπήν* to bend.

In the Medaigles of *Caius Marius*, and *Quintus Creperius*, is represented *Neptune* riding upon these *Hippocampæ*, or Sea-Horses.

C. MARIUS
1. *Procl.* ad
6. *Plat.*



And the Form of a Sea-Horse we have in the Cōyn of the Emperour *Gallienus*,

C. II



As he holds the Reins of his Horses in one hand, so we finde him constantly with a Trident in the other. From whence he is call'd by the Greeks, *Ἰπποκῆρυξ*, *Ἰπποκῆρξ**, *Ἰπποκῆρος*† by *Pindar* *Ἀγλαοτέλειμα*‡ by the Latines, *Tridentifer*, and *Tridentiger*. *OVID*†,

† *Proclus*
in *Crat.*
‡ *Plat.*
* *Eggr. Gr.*
† *Adrian.*
lib. viii

— *δὲ proxima terræ*

Regna vagæ, dixi, sortite Tridentifer undæ.

And,

Cumque Tridentigero tumidi genitore profundi.

VIRGIL,

— *Tūque, O, cui prima frementem*

Fudit equum magno tellus percussa Tridenti,

Neptune. —

— and

——— and Neptune, thou, to whom
The Earth first *Trident* struck brought forth a Steed.

HOMER,

Iliad. μ.

Ἀνδρὶ δ' ἐπιστάγει ἔχων χέρεσσι πείλαμα
Ἡγυῖ'· ἐκ δ' ἄρα πάντα θεμέλια κύμασι πέπτε
Φίπρων, ὃ δάων.

*Arm'd with his Trident, Neptune, leading on
Impetuous Waves, left neither Pile, nor Stone.*

Callimachus, singularly, says, that his *Trident* was made by the *Telechines*, smiths in *Creet*.

*Hymn in
Delum.*

——— ἔργα δέκον
"Ἄοι τεγνῶχον, τὸ δὲ Τελχῆες ἔπασσαν.

——— Neptune the Mountain struck
With's *Trident*, which the *Telechines* made.

Plutarch tells, that the *Træxenians* mark their Moneys with a *Trident*, as a Testimony of their Devotion to Neptune.

Amongst the rest of Neptune's Attendants was *Triton* his Trumpeter. OVID,

Metam.

*Ceruleum Tritona vocat, conchâque sonanti
Inspirare jubet, fluctusque, & flumina signo
Jam revocare dato.*——

Triton he calls, commanding him to sound
His hollow Shell, and call the Floods profound,
And Rivers back,———

VIRGIL, speaking of a Ship,

Æneid.

——— *Immanis Triton, & cærulea conchâ
Exterrens freta. Cui laterum tenus hispida nanti
Frons hominem præfert; in Pristin definit abous:
Spumea semifero sub pectore murmurat unda.*

This

This mighty *Triton* bore, fighting the Tides
 With his shrill Trump. His Face, and hairy sides
 Above presents a Man, a Whale the rest :
 And foamy Waves resound beneath his Breast.

IN ANTIQ.
 XXXVI

NONNUS,

Τεῖλον δ' εὐρυγέει' ἐβέμβειν ἰθαδί κόχλω
 Ἀνδροφύης, ἀπλῆς, ἀπ' ἰσίου ἑγχαλοῦ ἰχθύος.

Broad-bearded *Triton* sounds his Trump at last,
 Half humane Shape, a Fish beneath the Waste:

Eidyll.

MOSCHUS,

—— τὸ δ' ἀμφὶ μὴν ἠγαθέσσι
 Τεῖλατες, πόλοι βαθυρόφθι ἠπαιήρες,
 Κόχλοισι ταῖς αἰεὶ γάμοι μέλ' ἠπυόντες

—— *Tritons* on each side

(The Deep's Inhabitants) about him throng,
 And sound with their long Shells a Nuptial Song.

“On the four Niches within the Arch were living Figures, with Escut-
 cheons, and Pendants, representing Arithmetick, Geometry, Astro-
 nomy, and Navigation.

“Arithmetick, a Woman habited à l'antique, with her Fingers erect :
 “upon her Vestment Lines, with Musick Notes on them : in her Escut-
 cheon a Book opened, with a Hand pointing to the Figures, I. V. X. L. C. D. M.
 “&c. Under,

PAR ET IMPAR.

The holding out of her Fingers erect points out to us that ancient manner of Supputation, known of old to most Countries in the World, but now out of use, by the Fingers of both Hands. This Supputation was divided into three parts; Digits, Decades, and Compound Numbers. The Digits comprehend all Numbers under ten, the Decads comprehend all tens, as 10, 20, 30, 40, 50, 60, 70, 80, 90. the Compound what was made of the other two, as 19, 27, &c. The Digits first

were express'd by the three last Fingers, beginning with the little one. The Decads by the Thumb, either single, or in conjunction with the first Finger. Thus far reacheth the *Aritmetique* of the left Hand; so that, removing to the right, the first Number is an hundred: *Unius numerum, quo gestu significabantur in sinistra, translatum in dexteram centena conficere*. The Number of a Hundred, by the same gesture, is signified in the right Hand, that one in the left. And, *A numero nonagesimo, qui fuit in leva, per unius significationem, transferri in dexteram, & ibi centena constitui*. From which kind of *Aritmetique* we must understand that *Greek Epigram* of *Nicarchus*,

Irenæus

*In Tole. r.
lib. i. cap. xii.*

Ἡ πολλὴ κροτάφοισι Κοτυτταίης ἡ πολύμυθος
Γεραιά, δὴ ἦν Νέστωρ ἕκ' ἐπὶ πρεσβύτατος·
Ἡ δ' αὖτ' ἀφ' ἑσέως ἐλάφει πένι, ἡ χεὶρ λαοῦ
Γῆρας ἀεὶ θυμῷ δαί δέυτερος ἀρξαμένη.
Ζῆε, ὃ λένυσσα, ὃ ἀρπύγῃ· οἶατε Νύμφη,
Ὡς με διδάξεν μὴ τι πέποιθ' αἶδης.

Grey-hair'd *Cotyttaris*, that infernal Scold,
Whom *Nestor* to compare with was not old;
Whose many Years the long-liv'd Harts surmount,
She on her left Hand twice begins to count.
Swift-footed as a *Nymph*, her sight not fails,
Sure, I believe, the Devil something ails.

And this of *JUVENAL*,

*Rex Pylius, magno si quidquam credis Homero,
Exemplum vitæ fuit à Cornice secundæ.
Felix nimirum! qui tot per sæcula vitam
Distulit, atque suos jam dextrâ computat annos.*

Nestor, if thou'lt great *Homer* credit give,
As long as did the long-liv'd Raven live;
Bless'd thou! who stood'lt so many Lustres rage,
Till on thy right Hand thou did'lt count thy Age.

So that as the Units were counted on the three Fingers of the left, so the first Nine Hundred were counted on the same three Fingers of the right; and as the Decads were counted on the Thumb, and

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1890

March

† In Πρωμ.
Δοκ.

Καὶ μὴ ἀποδοῖς ἅμα τὸν ἅμαρταν
Ἐξέσται ἀποδοῖν γὰρ ὡς τὸ σπυρίον.

The chief of Arts I Numbers found,
And first knew Letters to compound.

According to *Plato*, 'twas *Palamedes*: but *Pliny** attributes the Invention of it to *Minerva*; *Eoque Minervæ Templo dicatam legem, quia numerus à Minerva inventus sit.*

The ancient Musick-Notes here mention'd, though for many hundred Years buried in obscurity, have been brought to light again out of some *Greek* Authours of Musick, lately publish'd by *Mibomius*. The Numbers are sufficiently known, though not so well as those we generally use, lately brought into *Europe* from the *Arabians*.

“Geometry

“Geometry, a Woman in a pleasant Green, in her Shield a Com-
pass, and a Read; the Inscription,

DESCRIPSIT RADIO TOTUM QUÆ GENTIBUS
ORBEM.

Geometry is supposed by the Ancients to have had its original in
Ægypt, where, after the yearly overflowings of the River Nile, they
were forc'd continually to measure their ground out anew to distin-
guish Propriety. STRABO[†], καθάπερ ἔτι τῶν Ἀιγυπτίων ἔργον γεωμετρίας ἐστίν, ὡς
καὶ τῶν χερματίων, καὶ Νεῦλον ἀπὸ γεωμετρίας, συγγράμματα τῶν ὅρων κατὰ τὰς διαστάσεις. And,
* Ἐστὶν δὲ ἡ ἐν ἀκρίβει καὶ λυσίῳ διάμετρος διὰ τὰς συναρχὰς τῶν ὅρων συγγράμματα, ὥς ὁ
Νεῦλον ἀπὸ γεωμετρίας καὶ τὰς ἀκρίβειας, ἀπαιρῶν, ἢ προστιθεὶς, ἢ ἀλλοιῶν τὰ σχήματα, ἢ τὰλλα
σημεῖα ἀπαιρῶν, οἷς διακρίνει τὸ πᾶν ἀλλήλοισι, ἢ τὸ ἴδιον ἀνάγκη δὲ ἀναμετρεῖσθαι πάλιν
ἢ πάλιν. Ἐντέθεν δὲ ἡ τῆς γεωμετρίας συντέλεια παρὸν. For which end, because
they made use of a Read, it was amongst them ever after for a Symbol
of Geometry. So in a Silver Coyn of C. Mamilius, in one side there is a
Mercury with a Cap, and Caduceus, on the other Mamilius, with a
Read by him, with this Inscription, L I. METAN. that is, *Lim-
itibus metandis*, where we finde his Office of measuring Land implied
by a Read.

[†] Geogr. lib.
xvi.

* Lib. xvii.

The Compass in her other Hand we have described by OVID,

*Metam. lib.
viii. Fab. vii.*

— ex uno duo ferrea brachia nodo
Junxit, ut aequali spatio distantibus illis
Altera pars stare, pars altera duceret orbem.

He two-shank'd Compasses with Rivet bound,
The one to stand still, th' other turning round,
In equal distances. —

The Authour of it, *Talus*, being envyed by his Uncle *Dædalus* for
this, and other Inventions, was thrown down headlong by him from
the top of *Minerva's* Tower: but in the middle of his fall, being favour'd
by *Minerva*, the Patroness of Wit, was turn'd into a Bird; which we
have in the following Verses:

*Dædalus invidit: sacræque ex arce Minervæ
Præcipitem misit, lapsum mentitus: at illum,*

*Quæ favet ingenius, excepit Pallas, avémque
Reddidit, & medio velavit in aëre pennis.*

————— *Dædalus* thus began,
Who from *Minerva's* sacred Turret flung
The envi'd headlong; and his falling fains:
Him *Pallas*, fautor of good Wits, sustains.
Who straight the Figure of a Fowl assumes;
Clad in the midst of Ayr with freckled Plumes.

Mr. SANDYS.

" *Astronomy, a Woman in a loose Vestment, Azure, wrought with
Stars of Gold, looking up to Heaven: in her Shield a Table, wherein are
divers Astronomical Figures; the Inscription,*

AURO CIRCUMSPICIT ORIONA.

ASTRONOMY holding a *Sphere* in her left Hand, in her right a
Radius.

So she is described by *Martianus Capella*. The *Sphere*, which he gives
her, is that of *Archimedes*, as we see by the Epigram, in which he de-
scribes it,

*Ipsa etiam, lævâ, Sphærâ fulgebat honorâ;
Assimilis mundo, sideribusque fuit.
Nam globus, & circi, Zonæque, ac fulgida signa
Nexa recurrabant, arte locata pari.
Tellus, quæ rapidum consistens suscipit orbem,
Puncti instar medio hæserat una loco.*

In her left Hand she a *Celestial Sphear*,
Like the great World, glitt'ring with Stars did bear:
On the vast Globe the circulating Signes
Connexed ran in equidistant Lines

To

To rapid Orbs; the Earth, the fixed Base,
Like a small Point, just in the midst took place.

“ Navigation, a Woman in Sea-green Habit; in her Escutcheon an
Anchor, with a Cable about it; the Inscription,

TUTUM TE LITTORE SISTAM.

While the Nobility passed the *Triumphal Arch*, the three Sea-men entertained them with this Song from the Stage on the North-side of the *Arch*.

I.

From Neptune's Wat'ry Kingdoms, where
Storms, and Tempests rise so often,
As would the World in pieces tear,
Should Providence their Rage not soften;
From that fluctuating Sphere,
Where stout Ships, and smaller Barks
Are to's'd like Balls, or feather'd Corks,
When briny Waves to Mountains swell,
Which dimming oft Heav'n's glittering Sparks,
Then descending low as Hell;
Through this Crowd,
In a Cloud,
By a strange, and unknown Spell,
We, newly Landing,
Got this Standing,
All Merry Boys, and Loyal,
Our Pockets full of Pay,
This Triumphal Day,
To make of our Skill a Tryal,
Of our little little Skill:
Let none then take it ill,
We must have no Denyal.

II.

II.

*We, who have rais'd, and laid the Poles,
 Plough'd frozen Seas, and scalding Billows;
 Now stiff with Cold, then scorch'd on Coals,
 Ships our Cradles, Decks our Pillows;
 'Mongst threating Rocks, and treach'rous Shoals,
 Through Gibraltar's contracted Mouth,
 And Realms condemn'd to Heat, and Drowth,
 Or Baltick Waves bound up in Ice,
 Or Magellane as Cold, though South,
 Our good Fortune, in a trice,
 Through this Crowd,
 In a Cloud,
 Brings us where, in Paradise,
 We, newly Landing,
 Got this Standing,
 All Merry Boys, and Loyal,
 Our Pockets full of Pay,
 This Triumphal Day,
 To make of our Skill a Tryal,
 Of our little little Skill:
 Let none then take it ill,
 We must have no Denyal.*

III.

*We, who so often bang'd the Turk,
 Our Broad-sides speaking Thunder,
 Made Belgium strike, and proud Dunkirk,
 Who liv'd by Prize, and Plunder,
 And routed the Sebastian Shirk;
 We paid their Poops, and painted Beaks,
 Cleans'd before and aft their Decks,*

Till

*Till their Scuppers ran with Gore,
 Whilst in-as fast salt Water breaks ;
 But we are Friends of this no more :
 Through this Crowd,
 In a Cloud,
 We have found a happy Shore,
 And, newly Landing,
 Got this Standing ;
 All Merry Boys, and Loyal,
 Our Pockets full of Pay,
 This Triumphal Day,
 To make of our Skill a Tryal,
 Of our little little Skill :
 Let none then take it ill,
 We must have no Denyal.*

Besides the three before-named, who sang the precedent Song, there were in like manner habited, like Sea-men, six other Persons, who made a Winde-Musick.

The Musick in the Stage consisted of three Drums, and six Trumpets.

On the *East-side*, Winde-Musick, consisting of six Persons.

On two Balconies, within the *Arch*, Winde-Musick, consisting of twelve Persons.

On the *West-Gallery* were placed six Trumpets.

These, and all the other Musick, belonging to this Triumph, performed their Duty without Intermission, till such time, as His Majesty fronted the *Figure*, which represented *Thames*, and then ceased ; upon which, *Thames* made the ensuing *Speech*,

Ten Moons, Great Sir, their Silver Crescents fill'd,
 Since, mounted on a Billow, I beheld
 You on the Bridg ; but louder Joys there were,
 That barr'd my Welcomes from Your Sacred Ear :

Now

Now I above my highest Bound have rear'd
My Head, to say what could not then be heard.

Hail, Mighty *Monarch* ! whose Imperial Hand
Quiets the Ocean, and secures the Land;
This City, whom I serve with Neighb'ring Floods,
Exporting Yours, importing Foreign Goods,
With anxious Grief did long Your Absence mourn;
Now with full Joy she welcomes Your Return;
Your blest Return ! by which she is restor'd
To all the Wealth remotest Lands afford.
At Your Approach I hasten'd to the *Downs*,
To see Your moving Forts, Your Floating Towns,
Your *Sovereigns*, big with Thunder, plow the Main,
And swimming Armies in their Womb contain.
You are our *Neptune*, every Port, and Bay
Your Chambers : the whole Sea is Your High-way.
Though sev'ral Nations boast their Strength on Land,
Yet You alone the Wat'ry World command.

Pardon, great Sir, fair *Cynthia* checks my stay;
But to Your Royal Palace, twice a day,
I will repair ; there my proud Waves shall wait,
To bear our *Cæsar*, and His conqu'ring Fate.

We finde the Speech of the River *Tyber* on the like Solemnity, the
Procefsion of the Senate, &c. attending on the two Brothers *Probinus*,
and *Olybrius*, newly elected Consuls, in *CLAUDIAN*;

*Est in Romuleo procumbens Insula Tybri,
Quà medius geminas interfuit alveus urbes
Discretas subeunte freto, pariterque minantes
Ardua turrigeræ surgunt in culmina ripæ.
Hic sletit, & subitum prospexit ab aggere votum;
Unanimes fratres junctos, stipante Senatu,*

*Ire forum, strictasque procul radiare secures,
Atque uno bijuges tolli de limine fasces.
Obstupuit visu, suspensaque gaudia vocem
Oppressam tenuere diu, mox inchoat ore.*

*Respice, si tales jactas aluisse fluentis,
Eurota Spartane, tuis. Quid protulit æquum
Falsus odor, valido quamvis decernere castu
Nōrint, & ratibus sævas arcere procellas?
En nova Ledæis soboles fulgentior astris!
Ecce mei ciues! quorum jam Signifer optat
Adventum, stellisque parat convexa futurus.
Jam per noctivagos dominetur Olybrius axes
Pro Polluce rubens, pro Castore flamma Probinus.
Ipsi vela regent: ipsi donantibus auras,
Navita tranquillo moderabitur æquore pinum.
Nunc pateras libare Deis, nunc solvere multo
Nectare corda libet: niveos jam pandite cœtus
Naiades, & totum violis prætexite fontem:
Mella ferent sylvæ: jam profluat ebrius amnis,
Mutatis in vina vadis: jam sponte per agros
Sudent irriguæ spirantia balsama venæ.
Currat, qui sociæ roget in convivia mensæ
Indigenas fluvios, Italiquecunque suberrant
Montibus, Alpinasque bibunt de more pruinas:
Vulturūque rapax, & Nar vitiatum odore
Sulfure, tardatusque suis erroribus Ufens:
Et Phaëthontæ perpeffus damna ruinæ
Eridanus, flavæque terens querceta Maricæ
Liris, & Oebaliæ qui temperat arva, Galefus.
Semper honoratus nostris celebrabitur undis
Iste dies; semper dapibus recoletur opimis.
Sic ait, & Nymphæ, patris præcepta sequuntæ,*

*Tecta parant peplis ; ostroque infecta corusco,
Humida gemmiferis illuxit regia mensis.*

An Isle 'midst *Tyber*, with her spreading sides,
The City, and his Silver Waves divides :
Banks on each Hand, and Tow'r-crown'd Margents rise,
Threatning with their approach the lofty Skies ;
Here standing on a Summit, he survail'd
The loving Brothers, and the Cavalcade ,
As on they march'd, bright Axes born before,
And double Rods brought from one single Floor.
Amaz'd he stood, long e're his joy could make
Way for his struggling Voice, at last he spake.

Spartan Eurota, see, if thou could'st e're
Such Brothers boast : compar'd to these, what were
The Swan's fair Race, though well they knew the Geste,
And how to steer a Fleet with Storms distrest,
New Stars, behold ! out-shine *Ledaean* Fires.
Behold my People, whom the Sky desires:
For future Flames a place Heav'n ready makes.
Olybrius shall rule Night's duskie Ax
For *Pollux*, *Probine* shine for *Castor's* Star,
They Sails shall swell, and gently move the Air,
That Sailors through calm Seas may steer the Pine.
Now pay Libations, now drink freely Wine.
You, *Naiades*, draw forth your beautilous Ranks,
And strew with Violets your Fountain Banks:
Inebriated Streams, now overflow
Your Banks, turn'd Wine ; in Woods let Honey grow ;
The Meads sweat healing Balm ; let one strait all
The Neighb'ring Rivers to a Banquet call.

All those, who wash th' *Ausonian* Mountain's Feet,
 And drink cold *Alpine* Snow; *Vulturnus* fleet;
 Strong-fented *Nar*; and *Ufens* Streams, that grow,
 By wand'ring through their own *Mæanders*, flow;
Eridanus too, who makes such piteous moan
 For loss of his lamented *Phaëthon*;
 And *Liris* feaking off *Marica's* Groves;
Galesus, who *Oebalian* Fields improves.
 This day our Waves shall always keep in State,
 This we with annual Feasts will celebrate.
 This said, the *Nymphs*, obeying, thither throng,
 The Walls, and Roof, with stately Arras hung:
 His Wat'ry Court with Royal Purple shone,
 And Boards enchac'd with Pearl, and pretious Stone.

The River *Thames* having ended his *Speech*, the three Sea-men, who entertain'd the Nobility with the former Song, address'd the following to His Majesty.

I.

King CHARLES, King CHARLES, great Neptune of the Main!
 Thy Royal Navy rig,
 And We'll not care a Fig
 For France, for France, the Netherlands, nor Spain.
 The Turk, who looks so big,
 We'll whip him like a Gig
 About the Mediterrane;
 His Gallies all sunk, or ta'ne.
 We'll seize on their Goods, and their Monies,
 Those Algier Sharks,
 That Plunder Ships, and Barks,
 Algier, Sally, and Tunis,

We'll give them such Toasts
To the Barbary Coasts,
Shall drive them to Harbour, like Conies.
Tan tara ran tan tan
Tan tara ran tan tara,
Not all the World we fear-a;
The great Fish-Pond
Shall be thine-a
Both here, and beyond,
From Strand to Strand,
And underneath the Line-a.

II.

A Sail, a Sail, I to the Offin see,
She seems a lusty Ship;
Hoise all your Sails a-trip :
We'll weather, weather her, what'e're she be.
Your Helm then steady keep,
And thunder up the Deep,
A Man of War, no Merchant She;
We'll set her on her Crupper;
Give Fire, Bounce, Bounce,
Pickeering Villains trounce,
Till Blood run in Streams at the Scupper.
Such a Break-fast them we shall,
Give with Powder, and Ball,
They shall need neither Dinner, nor Supper.
Tan tara ran tan tan
Tan tara ran tan tara,
Pickeering Rogues ne're spare-a;

With

*With Bullets pink
Their Quarters;
Until they sink,
They sink, they sink,
Farewel the Devil's Martyrs.*

III.

*They yield, they yield; shall we the poor Rogues spare?
Their ill-gotten Goods,
Preserv'd from the Floods,
That King CHARLES, and we may share?
With Wine then cheer our Bloods,
And, putting off our Hoods,
Drink to His MAJESTY bare,
The King of all Compassion:
On our Knees next fall
To our Royal Admiral,
A Health for His Preservation,
Dear JAMES the Duke of YORK,
Till our Heels grow light as Cork,
The second Glory of our Nation.
Tantara ran tan tan
Tantara ran tan tara
To the Royal Pair-a,
Let every man
Full of Wine-a
Take off his Can,
Though wan, though wan,
To make his Red Nose shine-a.*

The

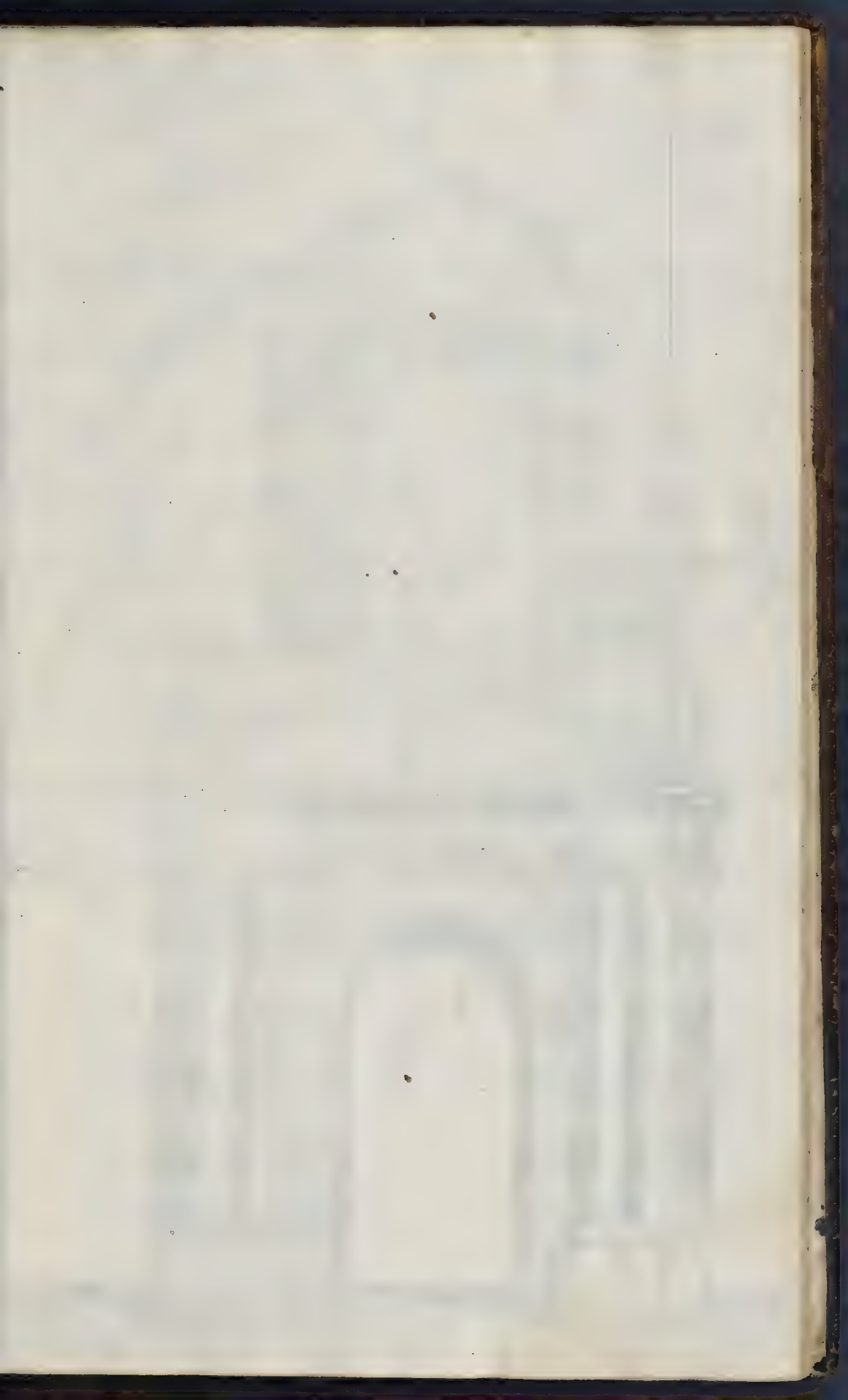
The Sea-men having ended their Song, the several sorts of Musick performed their Duty, whilst His Majesty passed on towards *Cheap-side*.

At the *Stocks* the Entertainment was a Body of Military Musick, placed on a Balcony; consisting of six Trumpets, and three Drums: the Fountain there being after the *Thuscan* Order, venting Wine, and Water.

In like manner, on the Top of the great *Conduit*, at the Entrance of *Cheap-side*, was another Fountain, out of which issued both Wine, and Water, as in a Representation of *Temperance*; and on the several Towers of that Conduit were eight Figures, habited like *Nymphs*, with Escutcheons in one Hand, and Pendants, or Banners in the other: and between each of them Winde-Musick; the number, eight.

On the Standard also in *Cheap-side* there was a Band of Waits placed, consisting of six Persons,

THE





CONCORDIAE

SACRUM

DE CONCORDIA IN
HONOREM OTTAVII HANCERUBI
ADVENTU PRINCEPS TERRAE
MULIS PACATA ET PROPTER LEGEM
ET FIDELITATEM AMPLIUS
MULIS HONOREM ET FELICITATEM

EX BELLO POTIOR

TANDEM EMERGIT



THE THIRD ARCH.



HE third Triumphal Arch stands near Wood-street end, not far from the place where the Cross sometimes stood.

"It represents an Artificial Building of two Stories, one after the Corinthian way of Architecture, the other after the Composite, representing the TEMPLE of CONCORD; with this Inscription on a Shield,

Æ D E M

C O N C O R D I Æ

IN HONOREM OPTIMI PRINCIPIS,

CU JUS ADVENTU

BRITANNIA TERRA MARIQ. PACATA,

ET PRISCIS LEGIBUS REFORMATA EST,

AMPLIOREM SPLENDIDIOREMQ.

R E S T I T U I T

S. P. Q. L.

CONCORD was reputed by the Romans in the number of their Goddesses, as we finde in JUVENAL,

Cui colitur Pax, atque Fides, Concordia, Virtus;
and had several Temples, upon various occasions, vowed, and dedicated to her. There arose a dangerous Feud, which continued for some Years, between the Senate, and People of Rome: whereupon *Furius Camillus**, turning himself to the Capitol, desired of the Gods, that he might speak, and act that, which might tend to the benefit of the Commonwealth, and reconciliation of the two dissenting Parties;

* ANNO C
CCXXVII.

Parties; and to that end vowed a Temple to CONCORD. Wherefore having called the Senate, after a long, and various Debate, upon certain Conditions, brought the Senate, and People to an Agreement. Which Temple, according to his Vow, by a Decree of the Senate, was erected, and dedicated to CONCORD. This is mention'd, though obscurely, in *tabulis Capitolinis*; but plainly, by OVID*:

* *Fastor.*
Lib. i.

*Nunc bene prospicies Latiam CONCORDIA turbam,
Nunc te sacratae constituere manus.
Furius, antiquus populi superator Etrusci,
Voverat, & voti solverat ille fidem.
Causa, quod à Patribus sumptis secesserat armis
Vulgus, & ipsa suas Roma timebat opes.*

Now maist thou CONCORD, Rome with kindness see,
Now sacred Hands a Fane erect for thee.
Furius, who conquer'd the Etrurian, made
A solemn Vow, which solemnly he paid.
Because the People did their Princes beard,
Taking up Arms; and Rome her own Wealth fear'd.

† *Anno U.C.*
DXXXV.

* *Anno U.C.*
DCXXXII.

The like Vow was made by *L. Manlius*, upon a Mutiny of the Army under his Command, and the Year after the Temple was erected, and dedicated by *M. and C. Atilius Regulus*, elected for that purpose. So in the Sedition of *Gracchus**, who encamped on the *Aventine*, and refused the Conditions offered him by *L. Opimius* Consul, the Consul immediately vowed a Temple to CONCORD; and after his Victory over those seditious Conspirators, dedicated it in *Foro*. Which did highly incense the Commualty, who thought that CONCORD could not be founded on the Slaughter of their Fellow-Citizens: and some of them adventured to add this Inscription to the Title of the Temple,

RECORDIÆ. OPUS. ÆDEM. FACIT. CONCORDIÆ.

We

We finde mention of the like Temples in several Inscriptions, collected by Gruter; as in this,

D.N.CONSTANTINO.MAXIMO.PIO.FELICI.AC.
TRIUMPHATORI. SEMPER AUGUSTO. OB. AMPLI
CATAM.TOTO.ORBEREM.PUBLICAM.FACTIS.CON
SILIISQ.

S. P. Q. R.

DEDICANTE. ANICIO. PAULINO. JUNIORE. C.V. COS
ORD. PRÆT. URBI

S. P. Q. R.

ÆDEM. CONCORDIÆ. VETUSTATE. COL-
LAPSAM. IN MELIOREM. FACIEM. OPERE
ET. CULTU. SPLENDIDIORE. RESTITUE
RUNT.

And in another not unlike the former,

ÆDEM. CONCORDIÆ. VETUSTATE. COLLAPSAM
AMPLIOREM. OPERE. CULTUQ. SPLENDIDIOREM
RESTITUIT.

S. P. Q. R.

*"In the Spandrils of the Arch there are two Figures, in Female Habits,
"leaning: One representing PEACE, the other TRUTH. That of Peace
"bath her Shield charged with an Helmet, and Bees issuing forth, and
"going into it; the Word,*

PAX BELLO POTIOR.

*"TRUTH, on the other side, in a thin Habit; on her Shield TIME,
"bringing Truth out of a Cave; the Word,*

TANDEM EMERSIT:

R

"Over

" Over the great Painting upon the Arch of the Cupula is represented
 " a large GERYON with three Heads crowned ; in his three right Hands,
 " a Lance, a Sword, and a Scepter ; in his three left-Hands the three
 " Escutcheons of England, Scotland, and Ireland : before him the King's
 " Arms with three Imperial Crowns ; beneath, in great Letters,

CONCORDIA INSUPERABILIS.

GERYON, Son of Chrysaor, and Calirrhoe, according to Hesiod, was feigned by the Poëts to have three Heads, and as many Bodies, who was subdued by Hercules. Of whom VIRGIL *,

* *Ænid.*
viii.

— nam maximus ultor

*Tergemini nece Geryonis spoliisque superbus,
 Alcides aderat, taurosque hac victor agebat
 Ingentes, vallémque boves annémque tenebant.*

Here the Revenger great Alcides stood,
 Proud with the triple Geryon's Spoils, and Blood ;
 The Conqu'rouer drave his Cattel to these Grounds,
 Whose Head possess'd the Vale, and River's Bounds.

† Lib. xiii. And more largely SILIUS ITALICUS †,

*Qualis Atlantiacæ memoratur littore quondam
 Monstrum Geryones immane tricornis iræ :
 Cui tres in pugna dextræ varia armagerebant ;
 Una ignes sævos, æst altera ponè sagittas
 Fundebat, validam torquebat tertia cornum,
 Atque uno diversa dabat tria vulnera nisu.*

— So (famous in a former Age)
 That horrid Monster of a Triple rage,
 Geryon, fought on the Atlantick Shore :
 Whose three Right-Hands three sev'ral Weapons bore ;
 One cruel Flames, behind him th' other drew
 His Bow, the third his trusty Jav'lin threw ;
 And dealt three sev'ral ways, at once, a Wound.

The

The Origination of this Fable, and its Significations, are variously related. *Palæphatus* supposed him to have been feigned by the Poets to have three Heads, because he had his Birth in a City on the *Euxine* Sea, called *Tergemice*, that is, of three Heads. Others, that it related to the three Brothers, who unanimously govern'd *Spain*. And indeed, that *Spain*, by reason of its Tripartite Division, was signified by the Hieroglyphick of *Geryon*, is not onely the Opinion of some Authours, but appears from a Coyn of the Emperour *Hadrian*, the third time Consul, in which there is a three-headed Image leaning on a Spear; either to signifie his Peragrations of *Spain*, or his Origination from thence. Others have refer'd this to the Vices of Speech, Body, and Soul, which *Hercules* overcame; which is confirm'd from the three Apples ordinarily held in one Hand of *Hercules*, still to be seen in a Statue of his in the *Farnesie's* Palace at *Rome*, which, *Suidas* says, alluded to the same.

"On the top of the Cupula CONCORD, a Woman in her right-Hand holding her Mantle; in her left-Hand a Caduceus; under her Feet a Serpent strugling, which she seems to tread down.

That a Serpent was a Hieroglyphick of Enmity, and War, (for which cause it is presented trampled under the Feet of CONCORD) appears from many Writers, Histories, and Medaigles. ARTEMIDORUS*, A Serpent signifies a Disease, and brings Enmity: according as that hurts any one in his Dream, so shall his Disease, and Enemy. And ACHMET†, Serpents generally, according to their proportion, signifie Enemies. NICEPHORUS, Patriarch of Constantinople,

* One's eye t. lib. ii. cap. xlii.

† Onencc. lib. cap. cclxxii.

Ὁπὸς ἀναπῆν, τὸς ἐναντίος νῦν.

Killing a Serpent, think your Enemy you kill.

So DIODORUS says, that, according to the *Ægyptians*, A Serpent is the Symbol of Hatred. VIRGIL, describing *Alecto*, endeavouring to raise a War betwixt *Turnus* and *Aneas*, feigns her with two Snakes erect upon her Head;

————— *Flammea torquens*

Lumina, cunctantem, & quærentem dicere plura

Reppulit, & GEMINOS erexit crinibus ANGUES:

Verberaque insonuit, validoque hæc edidit ore.

Rowling her bloody Eyes, she drives him back,
 Labouring Requests, and once again to speak :
 Then with two Serpents from her Snaky Hair
 She scourging him did thus her Rage declare.

ÆSCHYLUS, of a Dream of *Clytemnestra*,

Τεκὼν δράκοντ' ἔδοξεν, ὡς αὐτῇ λέγει.
 ἔνι σπαργάνοισι παρθὸς ὀρμίσσαι δύναι
 Τὸν βροτῶν χυλίζοντα νεογνὸς δάκνῃ.
 Αὐτὴ προσέειπε μάλ' ἢ τ' οἰέσθην.
 ὦς ἐν γάλακτι θρόμβον αἵματ' ὀσφάσσει.

As she reported, in her Dream she thought,
 Forth to the World that she a Serpent brought,
 Swath'd like a tender Infant wanting meat,
 And, pitying, lays the Monster to her Teat.
 Milk issued forth commix'd with clotted gore.

From whence *Orestes* immediately conjectured she was to die by his Hand.

Δεῖ τοί νῦν, ὡς ἔβρεξεν ἐκπαλιν πέρας,
 Θάμιν βλάβας ἐκδρακοντοβόας δ' ἐβλά
 Κτενέω νῦν, ὡς τέτυκον ἐπέσσει τόδ' αἶμα.

So she, who gave the Monster life, and breath,
 Should therefore suffer by a violent Death :
 And I, like an enraged Serpent, should
 Kill her my self, and her sad Dream unfold.

Plut. in
 Gracch. 1.

Which may further be illustrated from several events. **TIBERIUS GRACCHUS**, in his Bed, was clasp'd about by two Serpents. Which *Prodigie* when the South-sayers had considered, they counselled, that he should neither kill both, nor let both escape : and further said, that, if he kill'd the Male, it would cost his own life ; if the Female, his Wife *Cornelia's*. **TIBERIUS**, bearing affection to his Wife, and withall thinking it more agreeable, that he, being the elder, should die first, kill'd the Male, and let the Female escape : and

not

not long after died. The same evil consequence we finde in the History of C. HOSTILIUS MANCINUS[†]; who, as soon as he had gone aboard a Ship, in order to his Voyage to Numantia, on a suddain heard a Voice cry, Stay, MANCINUS. Whereupon he return'd back, and, at Genoa, going aboard again, found a Serpent in the Ship, which escaped from him. He was overthrown, and delivered up to his Enemies. And VALERIUS MAXIMUS^{*} says, that in the diffension of M. Fulvius Flaccus about making some Laws, two black Serpents, sliding into the Cell of Minerva, portended intestine Murders. Thus we finde them generally to portend sad Events, but particularly they were the Hieroglyphick of War, and Devastation. This appears from that known Story of Homer, where he tells us, that, while the Grecians were sacrificing at Aulis, they saw a Dragon devour eight young Sparrows, with the Damm, and makes the Prophet Calchas[†] interpret it the duration of the War for nine years.

[†] Obsequens
De Priest.
lib. 1. cap.
13. 14. 15.

^{*} Lib. 1. cap.
13. 14. 15.

[†] Iliad. C.

Ὡς ὅτε κατὰ τέκεν ἔραζε τρεῖς τοῖς, ὃ ἀνέλε,
Ὀκλῶ, ἀπὸρ μὲν ἔστιν ἡν, ἡ τέκε τέκεν
Ὡς ἡμεῖς ποταῦν ἔπα πτολεμαῖου ἀνδρῶν,
τῷ δὲ καὶ δὲ πτόλιν ἀνέστησαν ἀνδράγωνα.

For, as this Serpent, which from th' Altar sprung,
Devour'd the woful Mother, and her Young,
Which with her tender Issue make up nine :
So many Years the Destinies design
This War shall last, and we the Tenth destroy
The lofty Bulwarks of well-built Troy.

Where the Dragon signified the War; the number of the Birds, the Continuation of it. So when Hannibal, in a Dream, saw a Serpent of vast magnitude throwing down Rocks, Woods, and Towns, and enquired of the Gods the meaning of it, they return'd this Answer;

[†] Silius Ital.
lib. iii.

BELLA vides optata tibi; te maxima BELLA,
Te strages nemorum, te toto turbida cælo
Tempestat, cædēsque virūm, magnæque ruinæ
Idæi generis, lachrymæque fata sequuntur.
Quantus per campos populatis montibus ætas
Contorquet sylvas squallenti tergore SERPENS,

Et

*Et latè humentat terras spumante veneno :
Tantas, perdomitis decurrens Alpibus, atro
Involves B E L L O Italiam : tantòque fragore
Eruta convulsis prosternes oppida muris.*

—————Thou do'st see
The War so much desir'd, and sought by Thee.
Thee greatest Wars attend ; the dreadful Fall
Of Woods, and Forests, with high Storms, that all
The Face of Heav'n disturb ; the Slaughter Thee,
And Death of Men ; the great Calamity
Of the *Idæan* Race, and saddest Fate
Do follow, and upon thee daily wait.
As great, and terrible, as that dire Snake,
Which now the Mountains with his Scaly Back
Depopulates, and drives the Forests through
The Fields before him, and doth Earth imbrue
With frothy Poison : Such thou, having past,
And overcome the *Alps*, with War shalt waft
All *Italy* ; and, with a Noise as great,
The Cities, and their Walls, shalt ruinate.

Mr. R o s s.

Which is evidently seen in some Medaigles of the *Roman* Emperours,
as in this Reverse of *Augustus's*.

*Juliz. Cæs.
Aug. pag. xli.*



Where two Serpents, that is, the Hostility, and Diffension of the *Roman* Empire, divided into two Factions, that of *Augustus*, and *Antony*, are separated

parated by an intervening Victory; that of *Augustus* at *Actium*, and *Alexandria*. That upon these Victories this Coyn was stamp'd, may be collected from the Inscription on the other side, CÆSAR IMP. VII. that is *annus* U. C. DCCXXIV. in which * Year he triumph'd for the two Victories before-mention'd. The same is to be seen in a Reverse of *M. Antony's*.

* *Dio*, Lib. li.



Goltz. Jul. Cæs. pag. xlviii.

Where a Woman (supposed to be CO NCOR D, with the Face of *Octavia*, Sister to *Augustus*, and Wife to *M. Antony*,) in a long Stole, holding in her left Hand a pure Spear, in her right a Pontifical Vessel, parts two Serpents, signifying the Armies of *Augustus*, and *Antony*. Which Interpretation of this Coyn is very much confirm'd from History. For this Pacification, obtain'd by the Prudence of *Octavia*, happened anno U. C. DCCXVI. *Agrippa*, and *Gallus*, being *Consuls*. That this Coyn was stamp'd after the Year DCCXIV. (the time of the Peace between *Sext. Pompey*, *C. Cæs. Octavianus*, and *Antony*,) appears from the Inscription on the other side, M. ANTONIUS IMP. COS. DESIG. ITER. ET. TERT. for *Appian* * says, that, after that Peace, the *Consulships* were appointed for the next four Years. For the first, *Antony*, and *Libo* (which *Antony* had been *Consul* before with *Julius Cæsar*;) next, *Cæsar*, and *Pompey*; after them *Ahenobarbus*, and *Sossius*; last, *Cæsar*, and *Antony*: Τῶν δὲ τῶν μετὰ τὸν πόλεμον ἑταίρων, then to become the third time *Consuls*.

Vide Pighii Annal. ad eum annum.

* *De Civil. Bell. Lib. v.*

"On the West-side, the third great Figure, a Woman standing at the Helm of a Ship; in her left Hand, a Cornu-copia; the Word,

FORTUNÆ REDUCI.

FORTUNE was not more various, and unconstant in her Motions, then those, that painted her, in their Descriptions. The first was

was *Bupalus*, who put a Celestial Orb (which *Pierius* unhappily chang'd, by the mistake of one Vowel, into a Foal) on her Head, and a *Cornu-copiae* in her left Hand; as we finde her in a Reverse of a Coyn of the Emperour *Gallienus*, with this Inscription, ΕΦΕCΙΩΝ ΤΥΧΗ Afterwards, some feigned her either standing upon a Stone, or the top of some Mountain exposed to the Winds, or upon a Wheel: others, upon the Prow of a Ship, holding a Sail with both her Hands; which is frequent in *Greek* Medaigles. *PAUSANIAS* makes mention of a Temple of *Fortune*, in which there was her Statue, holding a young *Plutus*, the God of Riches, in her Hand: as we finde her in *ARISTOPHANES**, to signifie, that she was the Mother, and Nurse of Wealth. Some attributed Wings to her, as *EUSEBIUS* mentions. *HORACE*†,

* *It. Plato.*

† *Lib. iii.
Od. 29.*

— — — *si celeres quatit*
Pennas, resigno quæ dedit. — — —

If she her nimble Pinions wave,
I straight resign whate're she gave.

The *Scythians*, both Wings, and Hands, but no Feet. When *APELLES* was asked, why he made *Fortune* sitting, he answered, *Because she never stood*. But we shall onely take notice of what is here before us. In the same manner we finde her described in a Stone, insculp'd on both sides, with this *Inscription* on one,

NUM. DOM. AUG. SACRUM. FORTUNÆ CONSERVATRICI HORRE
OR. GALBANORUM. M. LORINUS FORTUNATUS MAGISTER S. P. B. D.

with the Image of *Fortune*, holding in her left Hand a *Cornu-copiae*, in her right the Helm of a Ship: and so we finde her too in a Reverse of a Coyn of *TRAJAN* the Emperour, mention'd by *OCCO*. The like says *LACTANTIUS**, *Effingebatur quidem Fortuna cum Cornu-copia, & Gubernaculo; tanquam opes tribuere putaretur, & humanarum rerum regimen obtinere*: *Fortune* was made with a *Cornu-copiae*, and the Helm of a Ship, as if she were reputed the Disposer of Wealth, and had the Government of *Humane Affairs*. And *PLUTARCH*†, after various instances on each side, at length concludes, that the *Roman* Empire ought more to *Fortune*, then to *Valour*, or *Prudence*: and therefore says, that, having left the *Persians*, and *Assyrians*, she lightly flew over

* *Lib. iii.*

† *De fortuna
Romano-
rum.*

Ma-

Macedonia, and presently she shook off *ALEXANDER*; then passing through *Egypt*, and *Syria*, often tryed the *Carthaginians*: but when she had once passed the *Tyber*, and entered the Palace, she laid aside her Wings, put off her *Talaria*, and forsook her unfaithful, and ever-mutable Sphere, as if she intended to stay there for ever. Indeed the *Romans* did confess as much; who, having dedicated sundry *Temples* to *Fortune*, with all variety of Honour, in the most eminent places of the City, never erected one to *Virtue*, or *Valour*, till the time of *Marcellus*, that took *Syracuse*; or of *Scipio Numantinus*, about the ' five hundred sixty and third year after the building of the City. To *Prudence* never dedicated to any. Among the rest of *Fortune's* Titles none more frequent, then this of *REDUX*, to whom we read that *DOMITIAN* the *Emperour* built a *Temple*, mention'd by *MARTIAL**,

† *Helvicus*
Chron. pag.
75. d.

* *Lib. viii.*

Hic ubi FORTUNÆ REDUCI fulgentia latè
Templa nitent.——

Here, where bright Fanes to RETURN'D FORTUNE shine.

Temples of the like nature are mention'd too by *CLAUDIAN*,

Aurea FORTUNÆ REDUCI si Templa priores
Ob reditum votère Ducum, non dignis unquam
Hæc Dea pro meritis amplas sibi posceret ades, &c.

If they to FORTUNE REDUX vow'd of old,
Their Chiefs return'd with Conquest, Fanes of Gold;
The Goddesses never more deserv'd then now,
That we should stately *Temples* her allow.

There are also many *Medaigles*, and those antient, of several *Emperours* with the same *Inscription*,



"Above there are eight living Figures with Pennons, and Shields, representing the four Cardinal Virtues, each with an Attendant.

"PRUDENCE, on her Shield Bellerophon on a Pegasus, running his Javelin into the Mouth of a Chimera; the Word,

CONSILIO ET VIRTUTE.

Bellerophon was the Son of Glaucus King of Corinth, renown'd both for Prudence, Courage, Beauty, and Modesty. Of whom thus HOMER†,

† Iliad. vi.

Ἀνδρῶν Γλαυκῶς ἐπὶ κλισίῃ ἀμύμονα Βολλεοφῶνι·
Γῶ δὲ θεοὶ χαλκῶ τε, ὃ ἱππῶν ἐρετταῖν
Ὠπασσού·

———— Glaucus Bellerophon,
In whom all Good concenter'd as in one :
And Heav'n this Prince a Personage did afford,
Which all admir'd. ———

The Poëts feign many Stories of him. They say, he went to Prætus, King of the Argivi, by whom at first he was kindly entertain'd. But being afterwards falsely accused by Antea, the Wife of Prætus, for offering to tempt her Chastity, he sent him to Iobates, King of Lycia, with a Letter written purposely to have him kill'd. Iobates, to pleasure Prætus, sent Bellerophon against the Chimæra. But Minerva, the Goddess of Prudence, and Valour, protected his Innocence. Wherefore she bridled Pegasus, and delivered it to him. Upon whom being mounted, he slew the Chimæra with his Javelin. After which Victory he sent him against the Sol mi (a Nation betwixt Lycia, and Pamphylia) and the Amazons. From whence he returned also Conquerour; Iobates, moved with his Prudence, and Valour, gave him to Wife his Daughter Philonœ, and afterwards dying, left him Successour in his Kingdom. Of which largely HOMER*,

* Ibid.

Πρῶτον μὲν ἴα Χίμαιραν ἀμαρμακλήνῃ ἐκέλευσε
Πεφύμεν' ἢ δ' ἄρ' ἐπὶ θεῶν γένε', ὃ δ' ἀνθρώπων·
Πρότε Δέον, ὅππῃ δὲ Δράκων, μέσση δὲ Χίμαιρα,
Διὸς ἀποπύσσα πυρὸς μὲν' αἰδομένοιο.

Καὶ πῶς μὲν χεῖλεσσι, Θεῷ τεύχεσσι πύσσας.
 Δεύτεροι αὖ Σολύμοισι μαχέσασθαι κοδαιλίμοισι
 Καρτίῳ δὲ πῶς γὰρ μάχῳ φάτο δόμῳ ἀνδρῶν.
 Τὸ τρίτον αὖ χεῖλεσσι Ἀμαζόνιας ἀνιανέεσσι.
 Τῷ δ' ἄρ' ἀνερχομένη περικτὴν δόλον ἄλλοι ὕφαινε.
 Κεῖσας ἐκ Λυκῆς εὐρέως φῶϊας ἀείσ-
 "Εἰπε λόχον" τοῖσ' ἔτι πάλιν ὁκνῶν δὲ νύκτι.
 Πάϊας γὰρ χεῖλεσσι ἀμύμονι Βαλκίονος.
 Ἄλλ' ὅτε δὲ γέγονε Θεῷ γόνι γόνι ἔνν' ὄντα,
 Ἀντὶ μὲν χεῖλεσσι, δίδω δ' ὅγα θυγατέρα ἑα.
 Δῶκε δὲ οἱ τιμὴν βασιλικήν* ἥμισυ πάσης.

First he commands him stern *Chimera* kill :
 This hideous Monster, of no Mortal Race,
 A Dragon's Tail had, and a Lion's Face,
 Back'd like a shaggy Goat, still belching Flame :
 This by Divine Assistance he o're-came.
 Next he against renowned *Solym* fought ;
 This Victory, he said, was dearly bought.
 He last against the *Amazons* prevail'd.

But, when he saw all open Forces fail'd,
 He fell to close contrivance, and did lay
 An Ambuscade to kill him in his way ;
 Not one return'd of all, that were employ'd,
 All were by bold *Bellerophon* destroy'd :
 But when he knew he was of Heav'nly Blood,
 His onely Daughter he on him bestow'd,
 Investing straight with half his Regal Power.

The *Chimera* is in the same manner described also by HESIOD*,

Ἡ δὲ Χίμαιρα ἐπικτε, πέσσει αἰμαμάχων πυῖ,
 Δεινὴ τε, μεγάλῃ τε, ποδὸν τε, κεφαλῇ τε.
 Τὴς δ' ἢ τρεῖς κεφαλῆ· μία μὲν γαστέρι Λέοντι,
 Ἡ δὲ Χίμαιρας ἢ δ' ὅριον κατ' ἐφοῖ Δράκοντι.

* In *THEOGONY*,
 328.

Πρόδ' ἑ Λέον, ὅππῃ δὲ Δράκον, μέσῃ δὲ Χίμαιρα,
 Δειδὼν ἀποπνέουσα πυρὸς μέγ' αἰθ' μέγαλο.
 Τὴν μὲν Πήγασ' εἴλε, ὃ ἐὼλός Βελλεροφόνῃς*

*She bore Chimæra belching dreadful Fire,
 Mighty, and strong, extremely swift, and dire.
 Three Heads the Monster had ; a Lion's first,
 And next a Goat's, a Serpent's last, and worst.
 A Dragon's Tail she had, and Lion's Face,
 Back'd like a Goat, belching out Flames apace ;
 Whom Pegasus took, and stout Bellerophon.*

* *Ætind.*
 VII.

VIRGIL* also makes a *Chimæra* on the Helmet of *Turnus*, vomiting forth Fire ;

*Cui, triplici crinita jubâ, galea alta Chimæram
 Sustinet, Ætnæos efflantem faucibus ignes.
 Tam magis illa fremens, & tristibus effera flammis,
 Quàm magis effuso crudeſcunt sanguine pugnæ.*

On's Crest *Chimæra*, through a triple Tyre
 Of bushy Horse-Mains, breath'd *Ætnean* Fire.
 Strangely it roars, and Flame more fiercely glows,
 When in the Battel blood in Rivers flows.

From that part of the History, wherein *Minerva* is said to bridle *Pegasus* for *Bellerophon*, there was built a Temple, and Statue of *Minerva* called Χαλμῆς *Frenatrix*; as *PAUSANIAS*† relates.

† In *Corin-*
thiacis.

That *Bellerophon* was the Son of *Glaucus*, King of *Corinth*, appears from a Medaigle of the *Corinthians* yet extant, on the Reverse of which is *Bellerophon* mounted on *Pegasus*, slaying the *Chimæra* with his Javelin : on the other side *VENVS*, with this Inscription ΚΟΡΙΝΘΙΩΝ, because at *Corinth* *VENVS* had a most splendid Temple. There is also a *Coyne* of *C. Caesar's*, in which *Bellerophon* kills the *Chimæra*, with this Inscription COL. JUL. COR. that is, *Corinth* the Colony of *Julius Caesar*. Because *C. J. Caesar* restored the City of *Corinth*,

rinth, utterly destroyed before by *Mummius*, as we finde in *D 10*, and in *PAUSANIAS* in the beginning of his *Corinthiaca*.



What the Antients did denote by this Triple Form of *Chimera*, is doubtful. *NYMPHODORUS* the *Syracusan* says, that *Chimera* was a Mountain of *Lycia*, which perpetually vomited forth Fire, on the top of which lived Lions, in the middle (where were spacious pleasant Meadows) Goats, at the bottom Dragons. Which Mountain when *Bellerophon* had rendred habitable, he was said to have slain *Chimera*. But *Antigonus Carystius* says, it signified onely the People of three several Nations conquered by *Bellerophon*.

"JUSTICE, on her Shield a Woman holding a Sword in one Hand, a Balance in the other; the Word,

QUOD DEXTERA LIBRAT.

Though this Description of JUSTICE, with a Balance in one Hand, hath been by late Writers accounted modern, yet it appears from *Occo* to have been antient, who thus found her represented in the Reverse of a Coyn of *Trajan* the Emperour, with a *Caduceus* in the other Hand: if he mistook her not for *Moneta Aug.* constantly so described, as may be seen in the Coyns of *Antoninus*, and other Emperours,



TEM-

"TEMPERANCE, a Viol in her left Hand, a Bridle in her right;
"the Word,

FERRE LUPATA DOCET.

"FORTITUDE, a Lyon having the Arms of England, in an
"Escutcheon; the Word,

CUSTOS FIDISSIMUS.

"The internal Part of this Triumph, or Temple, is Round, the upper
"part Dark, onely enlightened by Artificial Lights; the lower part divided
"into ten Parts by Pilasters with Pedestals.

"Within the Temple are twelve living Figures, three placed above the
"Rest.

"The First the Goddesses of the Temple in rich Habit, with a Cadu-
"ceus in her Hand, and a Serpent at her Feet. Behind the Goddesses, a
"Man in a Purple Gown, like a Citizen of London, presenting the KING
"with an Oaken Garland. Over the KING'S Head,

PATER PATRIÆ.

"Over the Citizen's,

S. P. Q. L.

OB CIVES SERVATOS.

There were several sorts of Crowns in use among the Romans, according to the variety of the Deserts of those, who were rewarded with them; *Obsidionales*, *Murales*, *Castrenses*, *Navales*, *Rostratæ*, *Civica*.

The *Obsidionalis* was given to him, who had rais'd a Siege; which was made of the Grass, that grew in the place besieged: and this was accounted more + honourable then any of the rest. The first among the Romans, that was rewarded with this sort of Crown, was *Q. Cincinnatus*; after him *P. Decius*, and *L. Sicinius Dentatus*, *Calpurnius Flamma*, and others.

† *Plin. Lib. xvi. cap. iv.*

The *Mural Crown* was the reward of him, that first scal'd the Walls, and entred the place assaulted; mention'd by *SILIUS ITALICUS* *.

* *Lib. xii.*

*Fulvius ut finem spoliandis adibus, ere
Belligero revocante, dedit; sublimis ab alto*

Suggestu

Suggestu (magnis autor non futilis ausis)
Lavino generate, inquit, quem Sospita Juno
Dat nobis, Milo, Gradivi cape victor honorem,
Tempora Murali cinctus turrata coronâ.

But when, from Plunder of the Town, agen
 The *Gen'ral*, by the Trumpet's sound, his Men
 Had call'd (a Noble Cherisher of great
 Attempts) to *Milo*, from his lofty Seat,
 He thus began; *Lanuvian* Youth, whom we
 From *Juno Sospita* receive, from me
 This Martial Honour for thy Victory
 Accept, and 'bout thy Tower'd Temples try
 This Mural Crown.

Mr. R o s s.

And in another place†,

† Lib. xv.

————— *phaleris hic pectora fulget,*
Hic torque aurato circumdat bellica colla;
Ille nitet celsus Muralis honore coronæ.

————— here shining stood
 One with rich Trappings on his Breast, and there
 Another on his Warlick Neck did wear
 A Golden Chain: this with a Mural Crown
 Was honour'd, —————

The *Castrensis* belong'd to him, that first entered the Tents of the Enemy: which, in the Infancy of the Roman Empire, was made of *Leaves*. With such an one *Romulus* rewarded *Hostius Hostilius*, Grand-Father to *Tulus Hostilius*, King of *Rome*: afterwards of *Gold*. This, without question, is the same with that, which otherwise is call'd *Vallaris*.

The *Corona Navalis*, or *Rostrata*, (for they seem not to be different, however *Lipsius* distinguisheth them) was the reward of him, that first boarded the Enemy's Ship, and took it: with this sort of Crown

POMPEY

POMPEY the Great honoured M. Varro; and AUGUSTUS Agrippa.
The Form of it is still preserv'd in the Coyns of Agrippa,

Goltz. Aug.
gust. XXIX.



* ÆN. viii. This is it, which VIRGIL * mentions,

Tempora Navali fulgent rostrata coronâ,

His Brows, deck'd with a Naval Garland, shone.

But that, which gave us occasion to mention these, is the *Corona Civica*, given to him, that in single Combat had rescued a Citizen, and slain the Enemy on the place: and this was made of Oak. LUCAN †,

† L. b. i.

————— *Emeritique gerens insignia doni
Servati civis referentem præmia quercum.*

————— Crown'd with an Oaken Wreath,
Rewards for such, a Roman sav'd from Death.

* Lib. iii.
Stilich.

CLAUDIAN *

*Mos erat in veterum castris, ut tempora quercus
Velaret, validis fuso qui viribus hoste
Casurum potuit morti subducere civem.*

'Twas th' ancient Guise in Camps, an Oaken Bough
Should wreath his Temples, who had slain a Fo,
And off a Citizen in danger brought,

And

And in another place †,

*Hinc cingit Muralis bonos, hunc Civica quercus
Nexuit, hunc domitis ambit Rostrata carinis.*

† De laude
Serenæ.

This *Mural* Honour crowns, that *Civick* Boughs,
This wreaths his Head with conquer'd Gallies *Prows*.

These were ordinarily prefix'd the Entrance of the *Emperour's* Pa-
laces, as being *populi Servatores*. OVID *,

* Fast.
Lib. i.

*Ante fores stabis, mediâque tuebere quercum,
Protegat & nostras querna corona fores.*

Thou shalt protect the middle Oak before
The Gates; let Oaken Garlands save our Dore.

In another place,

*En domus hæc, dixi, Jovis est; quod ut esse probarem,
Augurium menti querna corona dabat.*

Behold, said I, this is *Jove's* House; I know
By th'Oaken Wreath, that needs it must be so.

Which seems to be derived from JULIUS CESAR: of whose Statues thus APPIAN, speaking of the Honours decreed to him; There were several Figures inscribed on his Effgies: on some a Crown of Oak, as dedicated to the Saviour of his Countrey. And DIO of Augustus; When he denied the Monarchy, and discoursed of dividing the Provinces, it was decreed, that Laurels should be set up before his Palace, and a Crown of Oak hung over them, to signifie, that he was constantly overthrowing his Enemies, and saving his Fellow-Citizens. The memory of which Honour conferred on him is preserved in several of his Coyns: in one there is a Crown of Oak betwixt two Branches of Laurel.



T

In

In another the same Crown betwixt two *CAPRICORN*S (he was born under that Sign) with a Globe, and the Helm of a Ship.



* *Nat. Hist.*
lib. xvi.
cap. xii.

In one this *Inscription*, within the Crown of Oak, *SALUS HUMANI GENERIS*: to which *PLINY**, without question, alluded in those words, *Dedit Augustus Rostratam coronam AGRIPPÆ, sed CIVICAM à genere humano recepit ipse.*

There are several reasons propounded by *PLUTARCH*, and others after him, why this Crown should be made of this material; but none so probable as this, because the Oak was sacred to *JUPITER* and *JUNO Conservatoribus*, Σατυρίαι, and Παλιόχοι.

The Habit of *VENUS* 'tis something difficult in particular to deliver; the ancient *Artists* having been more willing to form her naked, as appears from the Statues of her still remaining in *Rome*, and from this *Poëm* of *ANACREON* upon *VENUS* engraved on a Basia,

Ἄλγε τίς τέρευσε πάλην;

Ἄλγε τίς μανέσσει τέχνη, &c.

*What bold Hand the Sea engraves,
Whilst its undermined Waves*

In

*In a Dishe's narrow round
Art's more pow'rful Rage doth bound?
See by some Promethean mind
Cytherea there design'd,
Mother of the Deities,
Expos'd naked to our Eyes
In all parts, save those alone,
Modesty will not have shown,
Which for Cov'ring onely have
The thin Mantle of a Wave:
On the Surface of the Main,
Which a smiling Calm lays plain,
She, like frothy Sedges, swims,
And displays her Snowy Limbs, &c.*

Mr. STANLEY.

Yet, because there is something of it particular to her, we shall give some account of it from *CLAUDIAN*, who thus describes her Dress, when she was going to the Wedding of *HONORIVS* the Emperour:

*—natum gremio Cytherea removit:
Et crines festina ligat, peplumque fluentem
Allevat, & blando spirantem numine ceston
Cingitur, impulsos pluviis quo mitigat amnes,
Quo mare, quo ventos, irataque fulmina solvit.*

*Venus the Boy lays from her Breast;
Binds up her Hair, and tucks her flowing Vest;
Girds on her Cestus breathing pow'rful love,
Which calms swoln Rivers by a Deluge drove,
The raging Seas, rough Winds, and thund'ring Jove.*

Iliaid. What this *Cestus* is, may best be known from HOMER^t, who is the first, that mention'd it:

Ἦ, ὃ ἄπο γῆθεσσιν ἐλύσατο κερὶν ἱμάσια,
Ποικίλον· ὅρα δὲ οἱ θελήηεα πάντα τέτυκτο
Ἐνθ' ἐν μὲν φιλόης, ἐν δ' ἵμερ^Θ, ἐν δ' ὁαεισ-
τάς, Πάρφαυς, ἥ τ' ἐκλεφε νόον πύλα περ φοιρόντων.

This saying, off she takes her curious *Cest*,
Where all Allurements were of Love express'd,
Dalliance, Desire, Courtship, and Flatt'ries, which
The wisest with their Sorceries bewitch.

The *Roses*, and *Dolphin*, in the Hands of CUPID, signifie his Domi-
nion on Land, and Sea : of which there is extant an *Epigram* of
PALLADAS,

Ὅυδὲ μάλιν παλάμῃς κέλεται ΔΕΛΦΙΝΑ, ὃ ἌΝΘΡΩ-
πῷ μὲν γὰρ Γῆαν, τῷ δὲ Θάλασσαν ἔχει.

The *Dolphin* he, nor *Roses* holds in vain :
In this Hand Earth, in that he holds the Main.

ANACREON,

Ῥόδον ὡ φέρεις ἄνθ^Θ,
Ῥόδον ἐκ^Θ μέλημα, &c.

Roses, of all Flow'rs the King;
Roses, the fresh Pride o'th' Spring,
Joy of ev'ry Deity;
Love, when with the *Graces* he
For the Ball himself disposes,
Crowns his Golden Hair with *Roses*,

Of the *Dolphin* largely ΟΡΡΙΑΝ,

Δελφίνες δ' ἀγάλισιν ἄλδς μέγα κιοεμένους,
Ἐξοχον ἡγορή τι, ὃ ἀγλαὴ κομόωντες,

Ῥωτὶ τ' ἀκυάλῃ· διὰ γὰρ, βέλῳ ἄστρ, θέλασαν
 Ἰωλῳίαι, φλογέει ἵε σέλας, πῦρ πύρρῳ
 Ὀξύτοι, καὶ πῦρ πῦρ ὑπὸ πῦρ πῦρ
 Κῶ πῦρ ὑπὸ φαντασίαις ἐλκόμενοι ἔδραμον ἰχθύι.
 Ὅσοι γὰρ κέρροισι μετ' ὁμοῖον ἀνέκλει
 Ἀετοί, ἢ θήρεσι μετ' ὁμοῖον Δελφίνες·
 Ὅσοι αἰετῶν ἐν ἑρπύλλῳ Δελφίνες.
 Τόσων ἢ ΔΕΛΦΙΝΕΣ ἐν ἰχθύσι ἡγαυῆς, &c.

The *Dolphin* rules the Scaly Flocks, endow'd
 With Strength, and Swiftneſs; of his Beauty proud:
 He, like a Lance discharg'd, through Billows flies,
 And dazling Flames darts from his glaring Eyes,
 Finding out Fiſh, that frighted ſculk in Holes,
 Or Caves, and bed themſelves in Sand like Moles.

As Eagles monarch it 'mongſt fearful Birds;

As Lions Tyrants act 'mongſt ſubject Herds;

As much as cruel Serpents Worms excel:

So *Dolphins* Princes in the Ocean dwell.

No Fiſh dares them approach, nor be ſo bold

His Eyes, and dreadful Viſage to behold.

Far from the Tyrant, fearing ſuddain Death,

Frighted they fly; fainting for want of Breath.

But when the *Dolphin*, hungry, hunts out Food,

The Silver Frie in Troops amazed ſcud,

Filling each way with fear: then Caves, and Holes,

Rocks, Bays, and Harbours fill with frighted Shoals.

From all parts driven he ſelects the beſt,

Choofing from Thouſands out a plenteous Feaſt.

"Of the nine leſſer Figures; the firſt bears, on a Shield, the King of
 "Bees flying alone; a Swarm following at ſome diſtance: the Word,

REGE INCOLUMI MENS OMNIBUS UNA.

"The

"The Second, on his Shield, a Testudo advancing against a Wall; the Word,

CONCORDIÆ CEDUNT.

"The Third, a Shield charged with Hearts; the Word,

HIC MURUS AHENEUS ESTO.

"The Fourth, like a Spread-Eagle with two Heads, one of an Eagle, the other of an Estrich; in the Mouth of the Estrich an Horse-shoe, in the Talon of the Eagle a Thunderbolt; the Word,

PRÆSIDIA MAJESTATIS.

"The Fifth, a Bundle of Javelins; the Word,

UNITAS.

"The Sixth, two Hands joyned atwart the Escutcheon, as from the Clouds, holding a Caduceus with a Crown; the Word,

FIDE ET CONSILIO.

"The Seventh, Arms laid down, Guns, Pikes, Ensigns, Swords; the Word,

CONDUNTUR, NON CONTUNDUNTUR.

"The Eighth, a Caduceus, with a Winged Hat above, and Wings beneath, two Cornu-copias coming out at the middle, supported by a Garland; the Word,

VIRTUTI FORTUNA COMES.

"The Ninth, a Bright Star striking a gleam through the midst of the Escutcheon; the Word,

MONSTRANT REGIBUS ASTRA VIAM.

With these Figures is intermingled a Band of twenty four Violins. The Bases, and Capitals within this *Triumph*, are as Brass, and the Pillars Steel.

The *Triumph* thus adorned, and the several Musick playing, all passed through, till such time as His Majesty came to the middle of the Temple,

Temple, at which time the three principal living Figures, *viz.* CONCORD, LOVE, and TRUTH, who till then had not been seen, were, by the drawing of a Curtain, discovered, and entertained His Majesty with the following Song.

I.

*Comes not here the King of Peace,
Who, the Stars so long fore-told,
From all Woes should us release,
Converting Iron-times to Gold?*

II.

*Behold, behold!
Our Prince confirm'd by Heav'nly Signs,
Brings healing Balm,
Brings healing Balm, and Anodynes,
To close our Wounds, and Pain assuage.*

III.

*He comes with conquering Bays, and Palm,
Where swelling Billows us'd to rage,
Gliding on a silver Calm;
Proud Interests now no more engage.*

Chorus,

*Let these arched Roofs resound,
Joyning Instruments, and Voice,
Fright pale Spirits under Ground;
But let Heav'n and Earth rejoyce,*

We

*We our Happiness have found.
 He, thus marching to be Crown'd,
 Attended with this Glorious Train,
 From civil Broils
 Shall free these Isles,
 Whilst He, and His Posterity shall reign,*

I.

*Who follow Trade, or study Arts,
 Improving Pasture, or the Plow,
 Or furrow Waves to Foreign Parts,
 Use your whole Endeavours now.*

II.

*His Brow, His Brow
 Bids your Hearts, as well as Hands,
 Together joyn,
 Together joyning blest these Lands;
 Peace, and Concord, never poor,
 Will make with Wealth these Streets to shine,
 Ships freight with Spice, and Golden Ore,
 Your Fields with Honey, Milk, and Wine,
 To supply our Neighbours Store.*

The first Song ended, CONCORD addressed her self to His Majesty, in these words,

*Welcome, great Sir, to CONCORD'S Fane;
 Which Your Return built up again;
 You have her Fabrick rear'd so high,
 That the proud Turrets kiss the Skie.
 Tumult by You, and Civil War
 In Janus Gates imprison'd are.*

*By You, the King of Truth, and Peace ;
 May all Divisions ever cease !
 Your Sacred Brow the blushing Rose,
 And Virgin Lily twin'd enclose !
 The Caledonian Thistle-Down
 Combine with these t' adorn Your Crown !
 No Discord in th' Hibernian Harp !
 Nought in our Duty flat, or sharp !
 But all conspire, that You, as Best,
 May 'bove all other Kings be Blest.*

The Speech ended, His Majesty, at His going off, was entertained with the following Song,

*With all our Wishes, Sir, go on,
 Our CHARLES, three Nations Glory ;
 That Worlds of Eyes may look upon,
 Behinde, Sir, and before Ye ;
 Go great Exemplar of our British Story,
 Paternal Crowns assume,
 That then Your Royal Name
 May, registred by Fame,
 Smell like a sweet Perfume :
 Not writ in Marble, Brass, or Gold,
 Nor sparkling Gems,
 Such as shine in Diadems,
 But where all Nations may behold
 With brighter Characters enroll'd,
 On th' Azure Vellum of configur'd Stars ;
 Who fix'd, with gentle Smiles,
 Two fluctuating Isles,
 And built well-grounded Peace on Civil Wars.*

On the little Conduit, at the lower End of *Cheap-side*, were placed four Figures, or *Nymphs*, each of them having an Escutcheon in the one Hand, and a Pendent in the other.

In a Balcony, erected at the Entrance of *Pater-noster-Row*, were placed His Majestie's Drums, and Fife; the number of Persons, eight.

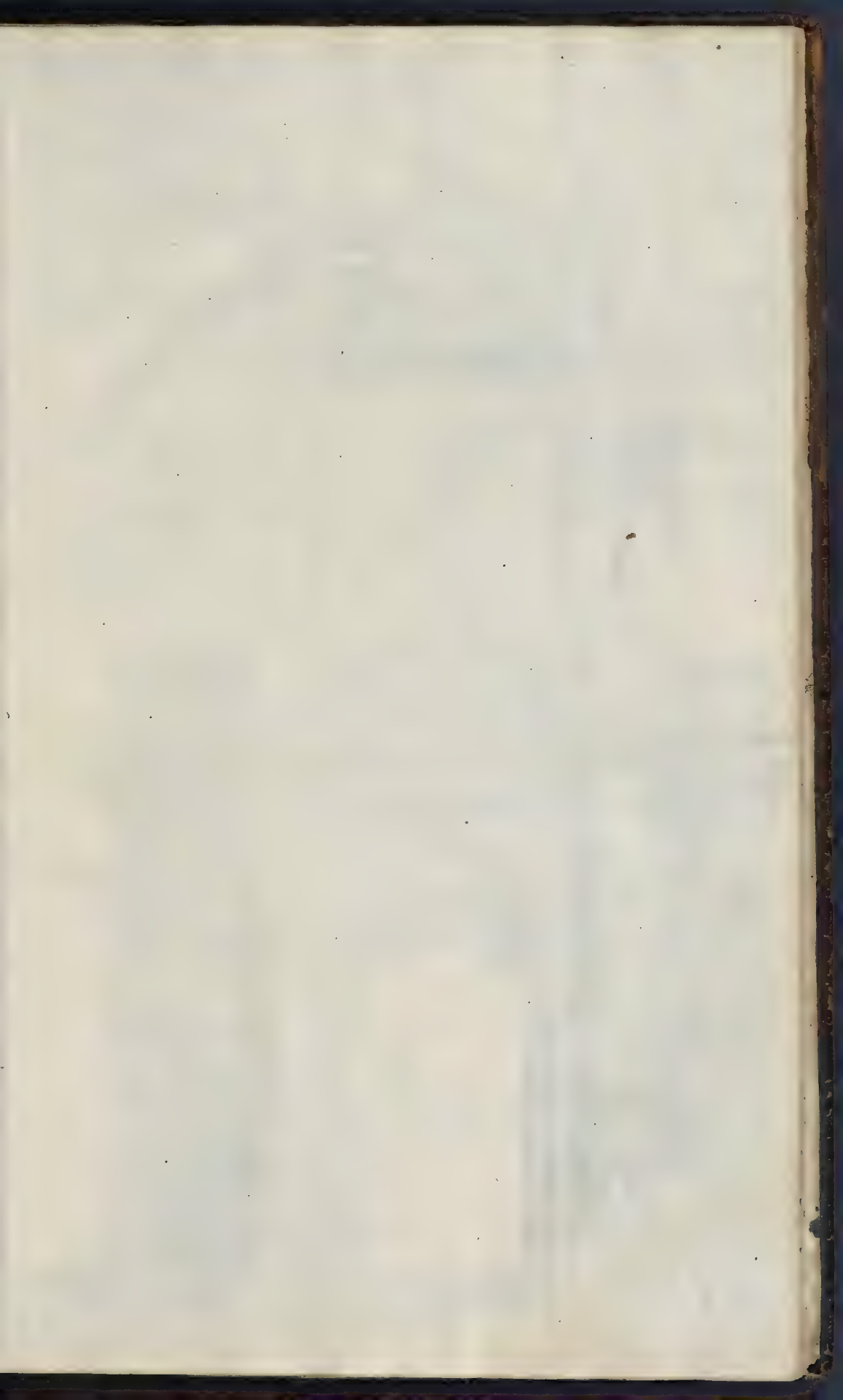
Between that and *Ludgate* there were two other Balconies erected: in one was placed a Band of six Waits; in the other, six Drums.

On the Top of *Ludgate* six Trumpets.

At *Fleet-Bridge*, a Band of six Waits.

On *Fleet-Conduit* were six Figures, or *Nymphs*, clad in White, each with an Escutcheon in one Hand, and a Pendent in the other; as also a Band of six Waits. And on the *Lanthorn* of the Conduit was the Figure of *Temperance*, mixing Water and Wine.

THE







THE FOURTH ARCH.



IN *Fleet-street*, near *White-Friers*, stands the fourth Trium-
phal Arch, representing the *Garden of PLENTY*; it is
of two Stories, one of the *Dorick* Order, the other of the
Ionick. The Capitals have not their just Measure, but
incline to the Modern *Architecture*.

“Upon the great Shield over the Arch, in large Capitals, this Inscr-
“ption,

UBERITATI

A U G.

EXTINCTO BELLI CIVILIS INCENDIO,

CLUSOQVE JANI TEMPLO,

ARAM CELSISS.

CONSTRUXIT

S. P. Q. L.

To *Uberity*, or *Plenty*, there are frequent Dedications amongst the
V 2 Reverses

Reverses of the Coyns of the Roman Emperours; as of Augustus,
and GALIENUS,



She is represented in a long Stole, or Mantle, the proper Habit of Women, holding in one Hand a *Patera*, or little Cup; in the other a *Cornucopia*. The latter is well known to be the Embleme of *Plenty*. Its original related by OVID*: which, though unknown to few, the elegancy of the Relation will not give me leave to omit.

* Metam.
lib. ix. Fab. i.

——— *rigidum fera dextera cornu*
Dum tenet, infregit; truncâque à fronte revellit.
Naiades hoc pomis, & odoro flore repletum
Sacrârunt: divâsque meo bona copia cornu est.

——— my Brow he disadorns,
By breaking one of my engaged Horns.
The *Naiades* with Fruits, and Flow'rs this fill,
Wherein abundant *Plenty* riots still.

The *Patera*, or little Cup, which she holdeth in the other Hand, is frequent in other Figures of Reverses; as



What

What is meant by **EXTINCTO BELLI CIVILIS INCENDIO**, the extinction of the Flames of Civil War, is fortunately known to us all, and may serve to explicate what follows, **CLUSOQUE ꝑ ANI TEMPLO**, the shutting of Janus's Temple: a Rite instituted by **NUMA**, according to **LIVY**: *Numa Regno potius Urbem novam, conditam vi & armis, fure eam Legibusque ac Moribus de integro condere parat: quibus cum inter bella assuescere videret non posse (quippe efferatis militiâ animis) mitigandum ferocem populum armorum desuetudine ratus, Janum ad infimum Argiletum, indicem Pacis Bellique fecit: APERTUS, ut in armis esse civitatem; CLAUSUS, pacatos circa omnes populos significaret.* **NUMA**, being possess'd of the Kingdom, applyed himself to reform the new City, which was built by Force, and Arms, and to build it anew by Rites, Laws, and Institutions: with which perceiving, that in the midst of War it was not possible to be effected, by reason that their minds were made rough and fierce by Arms; he conceiving that the fierce People might by their disaccustomance be made mild, he built a Temple to Janus at the bottom of Argiletus, the signifier of Peace, and War: which being **OPENED**, shewed that the City was in Arms; **SHUT**, that they were in peace with all Nations. This **VARRO*** confirms, The Janual Gate is so call'd from Janus: and therefore an Image of Janus is plac'd there, and a Rite instituted by **NUMA POMPILIUS** (as **LUCIUS PISO** in his Annals relates) that it should be always **SHUT** but in the time of War. We finde no where, that it was **OPENED** in the time of **POMPILIUS**. **PLUTARCH**, in the Life of **NUMA**, There is at Rome a Temple also of **JANUS**, with a two-leav'd Gate, which they call **Polemopylc**, the Gate of War. For it was decreed, that in the time of War that Temple should be **OPEN**; in Peace, **SHUT**. But **VIRGIL**[†] derives this Institution higher,

* De ling.
Lat. lib. iv.

† Æneid.
vii.

*Mos erat Hesperio in Latio, quem protinus urbes
Albanæ coluere sacrum, nunc maxima rerum
Roma colit, cum prima movent in prælia Martem;
Sive Getis inferre manu lachrymabile Bellum,
Hyrçanisve Arabisve parant, seu tendere ad Indos
Aurorâque sequi, Parthosque reposcere signa.
Sunt geminæ **BELLI PORTÆ** (sic nomine dicunt)
Religione sacræ, & sævi formidine Martis.*

Centum

*Centum ærei claudunt vœstes, æternæque ferri
Robora, nec custos absistit limine Janus.
Has (ubi certa sedet Patribus sententia pugna)
Ipse, Quirinali trabeâ, cinctuque Gabino
Insignis, RESERAT stridentia LIMINA Consul:
Ipse vocat pugnas, sequitur tum cætera pubes,
Æreâque assensu conspirant cornua rancô.*

There was an antient use in *Latium*,
Which *Alban Towns* held sacred, and now *Rome*,
Greatest in pow'r, observes; when they prepare
'Gainst *Arabs*, *Getes*, or fierce *Hyrcanians* War,
Or march to *India*, or the *Eastern Main*,
Or *Ensigns* from the *Parthians* to regain.

Two Gates there be, are stil'd the *PORTS OF WAR*,
Sacred to *Mars* with reverential fear,
Shut with an hundred Iron, and Brazen Bands,
There in the Porch bifronted *Janus* stands.
Here, when the Senate have a War decreed,
The *Consul*, glorious in his Regal Weed,
And *Gabine* Robe, doth groaning Gates unbar,
In his own Person then proclaims the War.
The valiant Youth, attending, guard him round,
And doleful Trumpets *Diapasons* sound.

This Temple was shut several times. First in the Reign of *NUMA POMPILIUS*, as *PLUTARCH** testifies. Next, after the second *PUNICK War*, by *T. MANLIUS Consul*, says *LIVY*†. Thrice by *AUGUSTUS*: once after the Victory at *Actium*, about the time of the Nativity of our SAVIOUR; and then most justly, when there was an *UNIVERSAL PEACE* over the whole World.

* In *Vita*
Numæ.
† Lib. i.

Of which last there is a Monument extant at this day in *Spain* :

IMP. CÆS. DIVI F. AUGUSTUS PONT. MAX.
COS. XII. TRIBUNIC. POTEST. X. IMP. VIII.
ORBE MARI ET TERRA PACATO

TEMPLO JANI CLUSO

ET REPP. R. OPTIMIS LEGIB. ET SANCTISS. INSTITUTIS REFORMATAM
VIAM SUPERIORUM COSS. TEMPORE INCHOATAM
PRO DIGNITATE IMPERII LATIOREM LONGIOREMQUE
GADEIS USQUE PERDUXIT.

And at this time it may properly be said to be shut at the fortunate arrival of our Sacred Sovereign into His Kingdoms, at what time there was a *GENERAL PEACE* throughout all *Christendom*.

There is also a Coyn of *AUGUSTUS*, whose Reverse is the Temple of *JANUS* shut; the *Inscription*, *JAN. CLU.* not to mention that of *NERO*, *PACE TERRA MARIQUE PARTA JANUM CLUSIT.*

*Goltz. August. pag. lviu.
Augustin. Dial. v.*



“Over the Postern, on the South-side of the Entrance is *BACCHUS*,
“a Youth in a Chariot drawn by Tigres; the Reins, Vine-Branches; his
“Mantle, a Panther’s Skin; his Crown, of Grapes, and Ivy; a Thyrsus
“in his left Hand, a Cup in his right: underneath,

LIBER PATER.

“The Painting over this represents *SILENUS* on his Ass, Satyres
“dancing round about, in Drunken and Antick Postures: the Prospect, a
“Vine-yard.

The

* *Saturnal.*
lib. i. cap.
xviii.

† *Schol. in*
Astidam
Demostb.

The Statues of BACCHUS were of a very different form among the Antients. MACROBIUS*, *Liberi Patris simulacra partim puerili atate, partim juvenili fingeantur; præterea barbata specie, senili quoque, &c.* The Images of BACCHUS were partly like Boys, others like Youths, some with Beards, some like Old men. ULPIAN†, Chorus's of all Ages contended in the Feasts of BACCHUS, because they fram'd him of every Shape; for they paint him a Boy, an Old, and a Young man. Of which MACROBIUS gives this Physical Reason, esteeming BACCHUS to be the same with the SUN; Because the Sun in the Winter Solstice may seem a Boy, the days being then the shortest; but, by continual encreases in the Spring Equinox, may seem a Youth; in the Summer Solstice, at his full age; afterwards in his diminution, an Old man. In the form of an Old man we finde him worship'd by the Græcians, under the Name of Bassareus, and Bryseus; and at Naples under the Name of Hebon: MACROBIUS in the same place, Of Hebon there is still remaining this Monument,

HBΩNI EΠIΦANEΣTATΩ ΘEΩ
IOTNIOΣ AKYAAΣ NEΩTEPOΣ
ΣTPATEYΣAMENOΣ EΠITPOΠEYΣAΣ
ΔHMAPXHΣAΣ.

* In *Eliaicis.*

† Lib. iii.

So PAUSANIAS* tells us of a Bearded Statue of Bacchus holding a Golden Cup in his Hand. But most frequently he is represented in the form of a Boy, or Youth. TIBULLUS†,

*Solis æterna est Phæbo Bacchôque juvenis :
Nam decet intonsus crinis utrumque Deum.*

*Phæbus, and Bacchus must be ever young :
For uncut Hair to either God belong.*

* *Metam.*
lib. iv. Fab. i.

OVID* of Bacchus,

———— *Tibi enim inconsumpta juventa,
Tu puer æternus, tu formosissimus alto
Conspiceris cælo.* —————

———— still do'st thou enjoy
Unwasted Youth, eternally a Boy.

The

The Poëts feign him riding in a Chariot drawn either by Tigres, Leopards, or Lynxes. STATIUS †,

† Lib. iv.

*Liber pampineos materna ad mœnia currus
Promovet, effrenæ dextrâ lævâque sequuntur
Lynxes, & uda mero lambunt retinacula tigres.*

Thence to his Mother's City Bacchus rides,
Rein'd Lynxes by his Viny Chariot fides,
And Tigres lick'd the Harnels moist with Wine.

HORACE,

* Lib. iii.
Od. iv.

*Hæc te merentem, Bacche pater, tua
Vexere tigres, indocili jugum
Collo trabentes.*—————

Blest Bacchus thee thy Tigres drew,
Who Yoaks and Harnels little knew.

OVID †,

† Metam.
lib. iv. Fab. i.

————— *tu bijugum pictis insignia frænis
Colla premis lyncum.*—————

————— thou hold'st in aw
The spotted Lynxes, which thy Chariot draw.

These not onely drew his Chariot, but were his constant Companions ; as we finde in the Ship of Bacchus, (taken from the Mariners, whom he had turn'd into Dolphins) described by OVID *,

* Metam.
lib. iii.

*Quem circa tigres, simulacraque inania lyncum,
Pictarumque jacent fera corpora pantherarum.*

Stern Tigres, Lynxes (such unto the eye)
And spotted Panthers round about him lie.

X

His

¹ In 1607. His Ship is lively set forth by *Philostratus*¹; which, or the like, is still to be seen in the Church of St. Agnes at Rome, formerly a Temple of Bacchus's, in most exquisite Mosaick Work.

He was constantly crown'd either with Grapes, Ivy, or both.
* *Mosam.*
lib. iii. OVID*,

*Ipsæ racemiferis frontem circumdatus uvis
Pampineis agitat velatam frondibus hastam.*

He, head-bound with a Wreath of clustred Vines,
A Jav'lin shook, clasp'd with their leavy twines.

*Non crines, non ferta loco, dextramque reliquit
Thyrus, & intactæ ceciderunt cornibus uva.*

His Hair disorder'd now no Wreath adorns,
His Thyrsus fell plump Grapes drop from his Horns.

¹ In 1607. HORACE,

—— Deum

Cingentem viridi tempora pampino.

—— a viridant Vine

The God about his temples did entwine.

TIBULLUS,

*Candide Liber ades, sic sit tibi mystica vitis,
Sic bedera semper tempora vincla feras.*

Bacchus assist, so may the sacred Vine,
So may fresh Ivy still thy Brows entwine.

¹ *propheta*
² *in 1607.* So in Achaia, at the Feasts of Bacchus*, the Children having wash'd
them in the River *Aschelus*, they put on Crowns of Ivy, and so go to
the Temple of Bacchus *Asymmetes*.

Hence

Hence *M. Antony* *, having assumed the Title of Νέος Διόνυσος, *New Bacchus*, caused the Coyns, stamp'd with his Image, to bear a Crown of Ivy. * Dio lib. xlviii.



Goltz. fol. Cxlviii. pag. xlviii.

And the Antients used this, as an Argument, to prove that *Bacchus* of the Grecians, and Romans, was the same with *Osiris* of the Egyptians, because Ivy, which was sacred to *Bacchus*, was in *Ægypt* called *Χενόβια*, that is, *The Plant of Osiris*.

Why *Bacchus*, and those that drank, did wear a Crown of Ivy, *Athenæus* gives this Reason amongst the rest, because there is great plenty of it, and it grows of it self, and is every where to be had, being not undelightful for sight, shading the Fore-head with its green Leaves, and Berries, and of a body fit for binding, besides that, cooling without any Carotique smell offensive to the Head. The Wine-Bowls also were ordinarily adorn'd in the same manner. VIRGIL,

————— pocula ponam
Fagina, cœlatum divini opus Alcimedontis :
Lenta quibus torno facili superaddita vitis
Diffusos bederâ vestit pallen'e corymbos.

————— two Beechen Cups I'll stake,
Which the divine *Alcimedon* did make :
Whereon with a smooth turn soft Vines he shapes,
And with pale Ivy cloaths the spreading Grapes.

ANACREON,

Ποτήριον δὲ κάλλι,
Ὅσον λυγρὴν βάλανον, &c.

Ποῖσον ἀμπελὺς μαι,
καὶ βότρυας κατ' αὐτῆς.

Vulcan come, thy *Hammer* take,
And of burnish'd *Silver* make
(Not a glitt'ring *Armour*, for
What have we to do with *War* ?
But) a large deep *Bowl*, and on it
I would have thee carve no *Planet*,
Pleiades, *Wains*, nor *Waggoners* ;
But to life exactly shape
Clusters of the *Juicy Grape* ;
Whilst brisk *Love* their bleeding *Heads*
Hand in hand with *Bacchus* treads.

We finde him cloathed with the Skin of a *Tigre* (though that not
the onely one Garment he used) in *CLAUDIAN** :

— *Lenisque simul procedit Iacchus,*
Crinali florens hederâ, quem Parthica velat
Tigris, & auratos in nodum colligit unguës.

— So *Bacchus* march'd with *Ivie* crown'd,
Clad in a *Parthian Tigre's* spotted Hide,
And Golden Claws in neat compofure ty'd.

A *Thyrſus* is a Spear adorn'd with *Ivy* at the upper end, which
Bacchus, and his Attendants, made uſe of to ſuſtain them in their drink.
Claudian†, of *Bacchus*,

Ebria Mæoniis fulcit veſtigia Thyſis.

His *Lydian Thyrf*e ſupports his reeling Limbs.

*Pausanias**, The Statue (of *Jupiter*) is like unto *Bacchus*; for it hath
Buskins inſtead of Shoes, and it holds in one hand a Cup, in the other a *Thyr-*
us. This *Thyrſus*, with a *Cornu-copiae*, is the Hieroglyphick of Mirth
in

in a Coyne of *Faustina's*; the Inscription *HILARITAS*. In one hand she holds a *Cornu-copiae*, in the other a *Thyrus*, on a Spear, covered from one end to the other with Leaves, and Coronets.

Silenus, and the *Satyres*, were the constant debaucht Companions of *Bacchus*. Of whom *Pausanias* * relates a Story told him by *Euphemus* † a *Carian*, that, in a Voyage to *Italy*, by cross Winds, their Ship was forced beyond the *Streights* into the *Atlantick Ocean*, and was driven by the Tempest upon the Islands, called, by the Mariners, *The Islands of Satyres*. Whose Inhabitants were of a yellowish colour, and had Tails not inferiour to those of Horses. Who, as soon as they saw the Ship arrived, presently entered, and laid hold of the Women: so that the Mariners were forc'd, out of fear, to land them a Woman, whom the *Satyres* used not onely according to Nature, but abus'd all parts of her body: Nor were the young *Satyres* more devoted to *Venus*, then old *Silenus* to his Patron *Bacchus*. VIRGIL ‡,

† Eclog. vi.

——— *Chromis* & *Mnasylus* in antro
Silenum pueri somno vidēre jacentem,
Inflatum hesterno venas, ut semper, Iaccho;
Serta procul tantūm capiti delapsa jacebant,
Et gravis attrita pendebat cantbarus ansa.

Say Muse, how *Chromis* and *Mnasylus* found
 In's Cave *Silenus* sleeping on the ground,
 O'th' last nights *Bacchus* swell'd (his usual guise)
 Far from his Head his fal'n off Garland lies.

So OVID*,

* *Metamorph.*
 lib. vi. l. 141.

——— *Bacchæ, Satyrique sequuntur,*
Quique senex ferula titubantes ebrui artus
Sustinet, & pando non fortiter hæret a fello.

Light *Bacchides*, and skipping *Satyres* follow,
 Whilst old *Silenus*, reeling still, doth hallow,
 Who weakly hangs upon his tardy Ass.

Whence

* *Pausanias*. Whence the *Eleans* *, in their Temple of *Silenus*, make *Drunkennes* delivering a Cup of Wine to him.

† *Eclog. iii.* He was conceiv'd to be the Fosterer, and Educator of *Bacchus*; from whence *Aurelius Nemesianus*† describes him with *Bacchus* in his Arms,

*Cui Deus arridens horrendas pectore setas
Vellicat, aut digitis aures adstringit acutas,
Applauditve manu mutilum caput, aut breve mentum,
Et simas tenero collidit pollice nares.*

Smiling on him the God his bristly Hairs
Plucks from his Breast, or nips his pricked Ears,
His low Brow claps, and short'ned Chin, and grows
Familiar, tweaking of his Saddle Nose.

* *Antiq.
Rom.*

† *Mythol.
lib. iii.*

* *Carm. lib.
ii. Od. xix.*

And thus we finde *Silenus* in an antient Statue at *Rome* *. The *Satyres* were painted with Goats Horns, and Feet, to signifie the insatiableness of their Lust. *Fulgentius* †; *Satyrum cum caprinis cornibus depinguntur, quia nunquam novère saturari libidine*; The *Satyres* are painted with Goats Horns, because their Lust is unsatiable. *HORACE* *,

————— aures

Capripedum Satyrorum acutas.

The Goat-foot *Satyres* pricked Ears.

“ On the North-side opposite, *CERES*, drawn in a Chariot by winged
“ Dragons, and crown'd with Ears of Corn: in her left Hand, Poppy; in
“ her right, a blazing Torch. The Painting over her is a Description of
“ Harvest; with

CERES AUG.

That the Chariot of *CERES* was feigned to be drawn by *Dragons*, appears from several places in the Poëts. *CLAUDIAN* †,

† *De rapto
Proserp.
lib. ii.*

————— sinuosa Draconum

Membra regens, volucris qui pervia nubila tractu

Signant,

*Signant, & placidis humectant fræna venenis.
Frontem crista tegit; pingunt maculosa virentes
Terga notæ, rutilum squamis intermicat aurum.*

——— the sinewy *Dragons* guides,
Who at high speed cut yielding Clouds in twain,
Their Snaffles frothing with delightful bane,
Crested their Fronts, Backs mark'd with freckling green,
Their Scales, when brissell'd up, Gold shines between.

And immediatly after,

——— *fulvis SERPENTIBUS attigit Iden.*

With yellow *SERPENTS* drawn the *Ida* reach'd.

OVID*,

*Dixit, & egrediens nubem trahit, inque DRACONES
Transit, & alifero tollitur axe Ceres.*

* Fast. lib.
IV.

Then going forth, a Cloud she draws, through Skies,
With *Dragons* drawn, her swift-wheel'd Chariot flies.

And a little before, of the same Goddess,

*Quò simul ac venit frænatos curribus ANGUES
funxit, & equoreas sicca pererrat aquas.*

Her harness'd Serpents in her Chariot puts,
And dry her way through swelling Billows cuts.

Where we see promiscuously used *angues*, and *dracones*. So the Rod
of *Mercury*, which is perpetually represented with Serpents about it,
by *Martial* is encompass'd by a *Dragon*:

*Cyllenes cælique decus, facunde minister,
Aurea cui torto virga DRACONE nitet.*

Heaven

Heaven and Cyllenes Joy ; Speaker divine,
A Golden Dragon on thy Wand doth shine.

* De Bello
Gæico.

And CLAUDIAN * speaking of the Golden Fleece kept by a Dragon,

—— infopitisque refusum
Traçibus aurati custodem velleris ANGUEM.

The watchful Dragon kept the Golden Fleece.

The memory of Ceres her Chariot drawn by Serpents is preserv'd likewise in several old Marbles, and this *Medaigle*,



† Georg. 1.

The reason why Poppy should be attributed to Ceres, and from thence be call'd by VIRGIL † *Cereale papaver*, is variously rendered by SERVIUS: *Vel quod est esui sicut frumentum: vel quo Ceres usa est ad oblivionem doloris; nam, ob raptum Proserpinæ vigiliis fracta, gustato eo acta est in soporem: vel quia pani adspargatur.* Either because it is fit to eat, as Corn: or because Ceres used it to procure a forgetfulness of her grief; for, being wearied with continual watchings in pursuit of her Daughter Proserpina stoln from her, upon tasting of it, she fell asleep: or else because 'tis sprinkled upon Bread. But the Mythologists, who esteem Ceres to be the same with the Earth, make it only a Symbol of the Fecundity of it; or, from its orbicular Figure, to signify the rotundity of the Earth; from its inequality, the Vallies, and Mountains; from the multiplicity of its Grains, the vast multitude of Men, and Animals. For which reason the fertile Countrey of Sicily was sacred to her, which she contended for with Vulcan; and, in token of the Victory, the Sicilians dedicated her Statue with a little Image of Victory on her Hand. Which Statue

* CORNUTUS
de Diis.

CICERO

CICERO[†] makes mention of. These Poppies are mention'd by several of the Poets; as by

[†] *Contra Verrem.*

CALLIMACHUS,

ἥλο δὲ χειρὶ
Στέμματα, καὶ μύκταναι

Poppies she took, and Garlands in her Hand.

THEOCRITUS,

ἃ δὲ γελᾶσαι
Δεξιμάλα, καὶ μύκταναι ἐν ἀμφοτέρωσι ἔχουσαι

In either Hand she Corn, and Poppies had.

Porphyry, quoted by Eusebius *, says, that Ceres was crown'd with Ears of Corn, about which were several Branches of Poppy, which were the Symbols of Fertility.

* *De Prepar. lib. iii.*

She was accounted by the Antients the Goddess, that first delivered to Mankind the Art of Tillage, whence they usually crown'd her with Ears of Corn. TIBULLUS,

Flava Ceres, tibi sit nostro de rure corona
Spicea

O yellow Ceres, round thy Golden Locks,
Place Garlands taken from our Countrey Shocks.

OVID,

Flava Ceres, tennes spicis redimita capillos,

Ceres, whose slender Hairs Corn-ears do bind.

Or put them in her Hand. So in the Reverse of a Coin of Julia Pia,
Y there

there is one leaning with her left Hand on a Spear, holding in her right Hand an Ear of Wheat, with this Inscription, *CEREREM*.

She is frequently described with a Torch in her Hand, from that known Story of her searching after her Daughter, stoln, and carried away by Pluto out of Sicily. Of which *CLAUDIAN**,

* *De raptu
Proserp.*

*Accingor lustrare diem, per devia rerum
Indefessa ferar: nullâ cessabitur horâ.
Non requies, non somnus erit, dum pignus ademptum
Inveniam, gremio quamvis mergatur Iberæ
Tethyos, & rubro jaceat vallata profundo.
Non Rheni glacies, non me Ripæa tenebunt
Frigora: non dubio Syrtis cunctabitur æstu, &c.
Sic fatur, notæque jugis illabitur Ætnæ,
Noctivago tedas inflammatura labori.*

I'll search the day, no hour shall stop me hurl'd
Unwearied through all Crannies of the World;
No rest, no sleep, till my dear Pledge be found,
Though she lie hidden in th' Iberian Sound,
Or the Red-Sea. Riphæan Frosts, nor Rhyne,
Crusted with Ice, shall hinder my Design:
Nor yet the doubtful Syrts with wallowing Tides.
This said, to Ætna's Top she makes a flight,
Kindling her Torch for bus'ness of the Night.

So

So PAUSANIAS* mentions a Statue of *Ceres*, holding in her right Hand a Torch, with her left Hand laid upon a Statue adjoyning, call'd *Despoina*. STATIUS†,

* In *Arcadiais*.

† *Thebaid.*
lib. xii.

*Qualis, ab Ætnæis accensa lampade saxis,
Orba Ceres magnæ variabat imagine flammæ
Aufonium Siculûmque latus, vestigia nigri
Raptoris, vastôsque legens in pulvere sulcos.*

Rob'd *Ceres* so at an *Ætnean* Stone
Kindled her Torch, which blazing she drives on,
Reprinting *Pluto's* steps on either Coast,
Plowing up dusty Clouds in Furrows vast.

OVID*,

* *RapTOR.*
lib. iv.

*Illic accendit geminas pro lampade pinus :
Hinc Cereris sacris nunc quoque teda datur.*

There for a Torch two Pines the Goddess lights :
Since, they with Tapers celebrate her Rites.

From whence she was call'd *Dea tedifera* :

Et per tediferæ mystica sacra Deæ.

The like we meet with in the Collection of GRUTER;

CERERI AUGUST.

MATRI AGR.

L. BENNIUS. PRIMUS

MAG. PAGI.

BENNIA. PRIMIGENIA

MAGISTRA FECER.

GERMANICO. CÆSARÈ. II.

L. SEIO. TUBERONE. COSS.

DIES. SACRIFICI. XIII. K. MAL

"On the West-side of the Arch, over the South Postern, the Goddess
 "FLORA, in a various-coloured Habit; in one Hand, Red and White
 "Roses; in the other, Lilies: on her head, a Garland of several Flowers.
 "The Painting over this, a Garden with Walks, Statues, Fountains,
 "Flowers, and Figures of Men and Women walking.

* Lib.ii. cap.
 xx.

The Story of this Goddess FLORA is variously related: we shall
 onely take notice of the account Lactantius * gives of her. FLORA,
 having gain'd a great Estate by prostituting her Body, at her Death left the
 People of Rome her Heir, and allotted such a certain sum of Money; the
 Yearly use of which should be expended in the Celebration of her Birth-Day
 with several Sports call'd FLORALIA. Which seeming a flagitious thing
 to the Senate, they took occasion, from the very name of the Sports FLORA-
 LIA, to add some Dignity to so shameful a business, to feign a Goddess
 FLORA, who had the care of Flowers, whom they shou'd Yearly appease
 for the greater plenty of their Corn, Vines, &c. Her various-colour'd
 Habit, with the reason of it, is mention'd by OVID†,

† Fast.
 lib. v.

*Cur tamen, ut dantur vestes Cerealibus albæ,
 Sic est hæc culta versicolore decens?
 An quia maturis albescit metris aristas?
 Et color, & species floribus omnis inest?
 Annuit.*

In white at Ceres Feasts why are they dress'd,
 While Flora wears a party-colour'd Vest?
 Is it because Corn looks in Harvest white,
 Whilst Flowers in various Colours take delight?

She was crown'd with Flowers, as we finde in these following Ver-
 ses,

*Annuit: & motis flores cecidere capillis,
 Decidere in mensas ut rosa missa solet.*

She

She nods : and Flowers fell from her Head,
Like Roses on a Table shed.

Answerable to the Life of the Authour were the Sports on her Festival ; lascivious, and celebrated by lascivious Persons. OVID *, * *Ibid.*

*Quarere conabar quare lascivia major
Hic foret in ludis, liberiorque jocus, &c.
Turba quidem cur hos celebret meretrice ludos.*

I did enquire why a more wanton way
These Sports are granted, and a freer Play :
Why Prostitutes should at these Rites attend.

Which Cato had no sooner entered, but his Gravity forc'd him to retire.
MARTIAL,

*Nôsses jocosa dulce cum sacrum Floræ,
Festósque lusus, & licentiam vulgi,
Cur in Theatrum Cato severe venisti?
An ideo tantum veneras, ut exires?*

Thou knew'st, that *Flora's* joyful Rites
Free Licence had, and all Delights ;
Why cam'st thou *Cato* to the Play?
Cam'st onely thou to go away?

Which Story is more copiously related by *Valerius Maximus*. *Onuphrius Panvinus* mentions a Coyn, in which we have the first, that caused these Sports to be celebrated. C. MEMMIUS FLORALIA PRIMUS FECIT. She had her *Flamen*, mention'd by *Varro*†.

† *De ling.
Lat.*

“ Opposite to this, on the North-side, the Goddess POMONA
“ crown'd with a Garland of several Fruits ; in her right Hand, a Pruning-
“ Hook ; in her left Hand, the Sun : at her Feet, all sorts of Graving,
“ and Gardening-Tools.

OVID;

* *Metam.*
lib. xiv. *Fab.*
16.

OVID * thus describes her at large,

*Rege sub hoc POMONA fuit : quâ nulla Latinas
Inter Hamadryadas coluit solertiùs hortos :
Nec fuit arborei studiosior altera fœtus ;
Unde tenet nomen. Non sylvas illa, nec amnes,
Rus amat, & ramos felicia poma ferentes.
Nec jaculo gravis est, sed aduncâ dextera falce :
Quâ modò luxuriem premit, & spatiantia passim
Brachia compefcit : fisso modò cortice, lignum
Inserit, & succos alieno præstat alumno.
Nec sentire sitim patitur, bibulæque recurvas
Radicis fibras labentibus irrigat undis.*

POMONA flourish'd in those times of ease:
Of all the *Latian Hamadryades*,
None fruitful Hort-yards held in more repute,
Or took more care to propagate their Fruit;
Thereof so nam'd. Nor Streams, nor shady Groves;
But Trees producing gen'rous Burdens loves.
Her Hand a Hook, and not an Jav'lin bare :
Now prunes luxurious Twigs, and Boughs, that dare
Transcend their Bounds : now flits the Bark, the Bud
Inserts, enforc'd to nurse anothers Brood.
Nor suffers them to suffer Thirst, but brings
To moisture-sucking Roots soft sliding Springs.

She had her *Flamen* too, though the last of the fifteen. **SEXTUS POMPEIUS**, *Maximæ dignationis Flamen Dialis est inter XV. Flamines: & quum cæteri discrimina Majestatis sue habeant, minimi habetur Pomonalis; quod Pomona levissimo fructui agrorum præsidet.* The *Flamen* of Jupiter is of the greatest Dignity amongst the fifteen *Flamens*. There is a distinction betwixt all of them, but the meanest is the *Flamen* of Pomona, because she presides over the meanest Fruit of the Grounds.

"B O R E A S, instead of Feet, two Serpents Tails, his Wings covered
"with Snow: his Emblem, a rockie Mountainous Country, and the Pleiades
"rising over it; his Motto,

—SCYTHIAM SEPTEMQUE TRIONES
HORRIFER INVADIT—

That the Antients described B O R E A S with Serpents Tails, instead of Feet, appears out of P A U S A N I A S*, *Ἐξ ἀστεράς περὶ τῆς Βορέας ἐστὶν ἡ πρῶτος ὠρίθυια. Οὐρα δὲ ὄφειν ἀπὸ τοῦ αἰὶνός αὐτῆς.* ** In Eliacis.* If you compass it on the left Hand, there is Boreas forcibly taking away Orithyia: He hath Serpents Tails instead of Feet.

Thus O V I D describes him stealing away Orithyia,

*Hæc Boreas, aut his non inferiora loquutus,
Excussit pennas: quarum jactatibus omnis
Afflata est tellus, latumque perhorruit æquor.
Pulvereamque trabens per summa cacumina pallam,
Verrit humum, pavidamque metu caligine tectus
Orithyiam adamans fulvis complectitur alis.*

Thus Boreas chafes, or no less storming, shook
His horrid Wings; whose airy motion strook
The Earth with Blasts, and made the Ocean roar,
Trailing his dusty Mantle on the Floor.
He hid himself in Clouds of Dust, and caught
Belov'd Orithyia, with her fear distraught.

V I R G I L†,

† Georg. iii.

*Qualis Hyperboreis Aquilo cum densus ab oris
Incubuit, Scythiæque hyemes, atque arida differt
Nubila.*—

As when from Hyperborean Mountains fierce
Boreas doth Clouds, and Scythian Storms disperse.

CLAUDIAN,

* Derapin
Proserp.
lib. 1.

CLAUDIAN*,

cen turbine rauco

*Cum gravis armatur Boreas, glacięque nivali
Hispidus, & Geticę concrevis grandine pennas,
Bella cupit, pelagus, sylvas, camposque sonoro
Flamine rapturus.*

As with a Whirl-Winde when rough *Boreas* arms;
Wings stiff with Ice, and Snow, and *Gottick* Storms,
Desiring War, the Woods, and Deeps profound,
And Plains breaks thorough with a dreadful sound.

"AUSTER, in a dark-coloured Habit, with Wings like Clouds; his
"Embleme, a Cloudy Sky, and Showers: his Motto,

NUBIBUS ASSIDUIS PLUVIAQVE MADESCIT.

The Authours of Natural History do attribute a Thunder-Bolt to
the South-Winde alone. From whence *Virgil*, describing *Vulcan's*
Shop,

*His informatum manibus, jam parte politę
Fulmen erat, toto Genitor quę plurima cęlo
Dejicit in terras: pars imperfecta manebat.
Tres imbris torti radios, tres nubis aquosę
Addiderant, rutili tres ignis, & alitis Austri.*

A Thunder-Bolt half finish'd now in hand,
(Many of these by angry *Jove* are thrown
From Heav'n to Earth) the rest as yet not done.
Three parts of Hail, three of a Wat'ry Cloud,
As much of Fire, and three of Winde allow'd.

Upon which place *SERVIVS*. Nonnulli manubias Fulminis his
Numinibus, Jovi, Junoni, Marti, & Austro vento asserunt attribui,
quod ex hoc Maronis loco ostendunt, Of this Winde we have the Pi-
cture

ature in *Antoninus's* Pillar at *Rome*, remarkable for the History, in which is represented the Rain that fell in the Tents of the *Romans*, ready to perish for Drought, and the Thunder and Lightning, which at the same time destroyed the Enemy: obtain'd by the Prayers of a *Christian Legion*, as the *Fathers* of those times relate it; by others attributed either to the Piety of the Emperour, or the Magick of *Amphis*: of which **CLAUDIAN**;

*Laus ibi nulla Ducum; nam flammæ imber in lessem
Decidit: hunc dorso trepidum flammante ferebat
Am'ustus sonipes; hic tabescente solutus
S' l'gedu galeæ, lique atque pulvere cuspis
Cecidit & fractis fluxere liquoribus æser.
Tunc contenta polo, mortalis nescia teli,
Pugna fuit. Chaldaea mago seu carmina ritu
Armavere Deos; seu, quod reor, omne Tonantis
Obsequium Marci mores potuere mereri.*

The Chiefs no Fame got there; the Enemy's force
A fiery Show'r dispers'd: a burning Horse
Bore this on's flaming Back; this over-turn'd;
His Cask did melt, in Dust his Jav'lin burn'd,
And melting Swords in smoaking Rivers glide.
Heaven's Arcenal did for this Fight provide
Weapons destroying more then Mortal Arms.
Either the Gods were arm'd by Magick Charms,
Or Jove so much to *Marcus* merits ow'd,
That all this kindness he on him bestow'd.

It is thus described by *Dion* You might see at the same time Rain
and Fire fall from Heaven: some were wet, and drank; others were burnt,
and died: The Fire did not the Romans; as it did among them, it was
immediately quenched: The Rain did them likewise no good, but rather
like Oil increased the flame. They sought for Water, while the Rain fell on
them. Some of them wounded themselves, as if they meant to quench the
Fire

Fire with their Blood; others ran over to the Romans, who alone had the Water could save them; and those Antoninus sav'd. The same Authour, who liv'd in the time of Commodus, Son to Antoninus, mentions, from a Report in his time, the Magick of Arnuphis, as a cause of it, as it is delivered by Xiphiline, Patriarch of Constantinople: 'Tis reported, that Arnuphis, an Egyptian Magician, then in company of the Emperour Marcus Antoninus, had invoked with his Magick Art, among other Gods, the aerial Mercury, by whose assistance he obtain'd the Shower. And thus the Story is told by SUIDAS*. Others mention Julian the Magician. The Christians had a fair Plea for what they pretended, an acknowledgment from the Emperour himself, by Letter to the Senate, had not that Letter, still remaining, upon examination prov'd counterfeit. The Picture, being rare, we have caused here to be publish'd.

* In *Apocryph.*



Baronius mistook it for *Jupiter Pluvius*, who is never represented with Wings. This Winde is excellently describ'd by OVID†,

† *Metam.*
lib. 1.

————— *madidis Notus evolat alis,*
Terribilem piceâ tectus caligine vultum;

Barba

*Barba gravis nimbis, canis fluit unda capillis,
Fronte sedent nebulae, rorant pennaeque finisue.*

With moist Wings *Notus* flies in sable Bags
His fowre Face hid, his Beard with Tempest fags,
His Hair sheds Crystal Drops, dark Clouds encamp
Upon his Brows, his Wings and Bosom damp.

His Thunder-Bolt is mention'd too by *Lacretius*;

Altitonans Voltumnus, & Auster ulmine pollens.

"*ZEPHYRUS*, like an *Adonis* with Wings; the Emblem, a Flow-
ery Plain; the Word,

—TEPENTIBUS AURIS
DEMULCET—

So *CLAUDIAN* describes*,

* *De rapen
Prosepe
lib. ii.*

———*Pater ô gratissime Veris,
Qui mea lascivo regnas per prata volatu
Semper, & assiduus irroras flatibus annum, &c.
—— ille novo madidantes nectare pennas
Concutit, & glebas fecundo rore maritat,
Quaque volat, vernus sequitur color: omnis in herbas
Turget humus, mediòque patent convexa sereno.
Sanguineo splendore rosas, vaccinia nigro
Induit, & dulci violas ferrugine pingit.*

Bless'd Father of the Spring, all Hail,
Who rul'st my Meadows with a wanton Gale,
And dew'st the Season with a constant breeze, &c.
From his moist Wings he richest *Nectar* sheds,
And the hard Glebe with pregnant Moisture weds:
Colour the Spring attends, and every where
Earth swells with Herbage, Heav'n's high Fore-head clear.

Roses in Red, Berries in Black he dies,
And gives the Violets Purple Liveries.

LUCRETIVS calls it the *Messenger of Venus*:

*Et ver, & Venus, & Veneris prænuntius ante
Pennatus graditur Zephyrus vestigia propter.*

The Spring, and *Venus*, warming *Zephyre* brings
Love's gentle Herbinger on painted Wings.

PHILOSTRATUS† represents it thus, *A Youth smooth-fac'd, with
Wings on his Shoulders, and on his Head a Garland of several Flowers.*

The Seat of this Winde was feigned by the Antients to be in Spain.
* In *Hercule* SENECA*,
O *tao*.

— que *Zephyro*
Subdita tellus, stupet aurato
Flumine clarum radiare Tagum.

The Lands, where *Zephyre* dwells, behold
With wonder *Tagus* shine in Gold,

† In *laudibus* CLAUDIAN†,
Serue.

*Deseritur jam ripa Tagi, Zephyrique relictis
Sedibus, Auroræ famulas properatur ad urbes.*

He *Tagus* banks, and *Zephyr's* Court forsakes,
And haste to Conquer'd Eastern Cities makes.

Not so much from the Vernal temperature of the place, as that it
was esteem'd the remotest place from whence *Italy* received these *Western*
Gales.

“The great Figure on the top of all represents *PLENTY*, crowned, a
“Branch of *Palm* in her right Hand, a *Cornu-copiae* in her left.

The

The Musick aloft on both sides, and on the two Balconies within, were twelve Waits, six Trumpets, and three Drums.

At a convenient distance before this Structure, were two Stages erected, divided, planted, and adorned like Gardens, each of them eight Yards in length, five in breadth. Upon that on the North-side sat a Woman representing PLENTY, crowned with a Garland of divers Flowers, clad in a Green Vestment embroidered with Gold, holding a Cornucopie: her Attendants, two Virgins.

At His Majesty's approach to the Arch, this Person representing PLENTY rose up, and made Address to him in these Words;

*Great Sir, the Star, which at Your Happy Birth
Joy'd with his Beams (at Noon) the wond'ring Earth,
Did with auspicious lustre, then, presage
The glitt'ring Plenty of this Golden Age;
The Clouds blown o're, which long our joys o'recast,
And the sad Winter of Your absence past,
See! the three smiling Seasons of the Year
Agree at once to bid You Welcome here;
Her Homage Dutious Flora comes to pay;
With Her Enamel'd Treasure strows Your Way:
Ceres, and Pales, with a bounteous Hand,
Diffuse their Plenty over all Your Land;
And Bacchus is so lavish of his Store,
That Wine flows now, where Water ran before.
Thus Seasons, Men, and Gods their Joy express;
To see Your Triumph, and our Happiness.*

His Majesty, having passed the four Triumphal Arches, was, at TEMPLE-Bar, entertained with the View of a delightful Boscage, full of several Beasts, both Tame, and Savage, as also several living Figures, and Musick of eight Waits. But this, being the Limit of the Citie's Liberty, must be so likewise of our Description.

A BRIEF
NARRATIVE
OF HIS
MAJESTY'S
SOLEMN CORONATION:
WITH
His Magnificent PROCEEDING, and
ROYAL FEAST in
WESTMINSTER-HALL.

PAULINE

THE HISTORY OF

THE LIFE OF



A BRIEF
NARRATIVE
OF
His Majesty's Solemn Coronation.

UPon the 23^d of *April*, being *Saint George's Day*, about seven in the Morning, the *King* took Water from the *Privy-Stairs* at *White-Hall*, and landed at the *Parliament-Stairs*: from whence He went up to the Room behind the *Lords-House*, called the *Prince's Lodgings*: where, after He had reposed Himself for a while, He was arrayed in Royal Robes of *Crimson Velvet*, furr'd with *Ermine*: By which time the *Nobility*, being come together in the *Lords-House*, and *Painted-Chamber*, Robed themselves.

The *Judges* also, with those of the *Long-Robe*, the *Knights* of the *Bath* (then in their Robes of *Purple Satin*, lined with white *Taffaty*) and *Gentlemen* of the *Privy-Chamber*, met in the Court of *Re-quests*. And, after some space, being drawn down into *Westminster-Hall*, where this great Solemnity (ordered by the *Officers at Arms*) began; the *Nobility*, in their proper Robes, carrying their *Coronets* in their Hands, proceeded according to their several Dignities, and Degrees, before His Majesty, up to His *Throne of State*; which was raised at the *West-end* of that large and noble Room, and there placed themselves upon each side thereof.

A a z

The

The King being thus set in a rich Chair, under a glorious Cloth of State, Sir Gilbert Talbot K^t, Master of the Jewel-House, presented the Sword of State, as also the Sword called *Curtana*, and two other Swords, to the Lord High-Constable; who took and delivered them to the Lord High-Chamberlain, and he laid them upon the Table before the King.

Then did he also deliver the *Spurs* to the Lord High-Constable; and he the same to the Lord High-Chamberlain, who also placed them upon the Table.

Immediately after the Dean and Prebends of Westminster, (by whom the *Regalia* had been brought in Procession from the Abbey-Church unto Westminster-Hall) being vested in rich Copes, came up from the lower end thereof, in manner following.

- 1 The Serjeant of the Vestry, in a Scarlet Mantle.
- 2 Then the Children of the King's Chapel, in Scarlet Mantles.
- 3 Then the Quire of Westminster, in Surplices.
- 4 Then the Gentlemen of the King's Chapel, in Scarlet Mantles;
- 5 Next the Pursuivants, Heralds, and Provincial Kings of Arms.
- 6 Then the Dean, carrying Saint Edward's Crown.

And after him five of the Prebends of that Church; the first carrying the Sceptre with the Cross.

The second the Sceptre with the Dove.

The third the Orb with the Cross.

The fourth King Edward's Staff.

The fifth the Chalice and Patena.

Passing thus through the Hall, and making their due Reverences in three places thereof; the Quires, with the Officers at Arms falling off on each side, towards the upper end of the Room; the said Dean and Prebends ascended the Steps; at the top whereof Garter, Principal King of Arms standing, conducted them to the Table placed before the Throne, where they made their last Reverence.

Which being done, the Dean first presented the Crown, which was by the Lord High-Constable, and Lord Great-Chamberlain, set upon the Table; who likewise afterwards received from each of the Prebends that part of the *Regalia*, which they carried, and laid them also by the Crown: which done, they retired.

Then

Then, the *Lord Great-Chamberlain* presenting the *Regalia* severally to the *King*, His Majesty thereupon disposed of them unto the *Noble-men* hereafter named, to be carried by them in the *Proceeding* to the *Abbey-Church*, viz.

Saint *Edward's Staff* to the *Earl of Sandwich*.

The *Spurs* to the *Earl of Pembroke* and *Montgomery*.

The *Sceptre* with the *Cross* to the *Earl of Bedford*.

The *Pointed Sword* (born on the left hand of *Curtana*) to the *Earl of Derby*.

The *Pointed Sword* (born on the right hand thereof) to the *Earl of Shrewsbury*.

The *Sword* called *Curtana* to the *Earl of Oxford*.

The *Sword of State* to the *Earl of Manchester*.

The *Sceptre* with the *Dove* to the *Duke of Albemarle*.

The *Orb* with the *Cross* to the *Duke of Buckingham*.

Saint *Edward's Crown* to the *Duke of Ormond*.

The *Patena* to the *Bishop of Exeter*; and lastly,

The *Chalice* to the *Bishop of London*.

All things being thus prepared, (it being about ten a Clock,) the *Proceeding* began from the *Hall* into the *Palace-Yard*, through the *Gate-House*, and the end of *King's-street*; thence along the *Great Sanctuary*, and so to the *West-end* of the *Abbey-Church*, all upon Blew Cloth, which was spread upon the Ground, from the *Throne* in *Westminster-Hall* to the great Steps in the same *Abbey-Church*, by Sir *George Carteret* Knight, His Majesty's Vice-Chamberlain, as *Almoner* for that Day by special Appointment.

The

The PROCEEDING to the CORONATION
was in this following Order.

THE Drums four.

The Trumpets sixteen, in four Classes.

The Six Clerks of the Chancery.

Ten of the KING's Chaplains, having Dignities.

The Aldermen of LONDON.

The KING's Learned Council at Law.

The KING's Solicitor. The KING's Attorney.

The KING's eldest Serjeant at Law.

The Esquires of the Body.

The Masters of Request.

The Gentlemen of the Privy-Chamber.

The Knights of the Bath, in their Purple Robes.

The Barons of the Exchequer, and Justices of both Benches, two and two, in order, according to their Seniority.

The Lord Chief-Baron. The Lord Chief-Justice of the Common-Pleas.

The Master of the Rolls. The Lord Chief-Justice of the Kings-Bench.

The Serjeant-Porter. The Serjeant of the Vestry.

The Children of the King's Chapel.

The Gentlemen of the King's Chapel.

The Prebends of Westminster.

The Master of the Jewel-House.

The Knights of the Privy-Council.

Port-cullis, Pursuivant at Arms.

The Barons in their Robes, two and two, carrying their Caps of Crimson Velvet, turn'd up with Miniver, in their Hands.

The Bishops, two and two, according to their Dignities, and Consecrations.

Rouge-Croix, Blew-Mantle, Pursuivants.

The Viscounts, two and two, in their Robes, with their Coronets in their Hands.

Somerset, Chester, Heralds.

The Earls, two and two, in their Robes, holding their Coronets in their Hands.

Richmond,







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His MAJESTY'S Coronation.

171

Richmond, *Windsor,* *Heralds.*
The *Marquess of Dorchester,* The *Marquess of Worcester,*
in their Robes, with their Coronets in their Hands.

Lancaster, *York,* *Heralds.*
Norroy, *Clarencieux,* *Provincial Kings,*
carrying their Crowns in their Hands.

The *Lord High-Treasurer,* The *Lord High Chancellor.*

Saint Edward's Staff, born by the *Earl of Sandwich,*
The Spurs, born by the *Earl of Penbroke,* and *Montgomery,*
Saint Edward's Sceptre, born by the *Earl of Bedford.*

[The <i>third Sword,</i> drawn, and born by the <i>Earl of</i> <i>Derby.</i>]	[The <i>Sword</i> called <i>Curtana,</i> drawn, and born by the <i>Earl of Oxford.</i>]	[The <i>Pointed Sword,</i> drawn, and born by the <i>Earl of Shrews-</i> <i>bury.</i>]
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The *Lord Mayor of* *Garter,* Principal The *Gentleman-Usher*
London, *King of Arms.* of the *Black-Rod.*

The *Earl of Lindsey,*
Lord *Great-Chamberlain* of *ENGLAND.*

Arms.	[The <i>Earl of</i> <i>Suffolk, Earl</i> <i>Marshal</i> for this present occasion.]	[The <i>Sword of State</i> in the Scabbard, born by the <i>Earl of Man-</i> <i>chester, Lord Cham-</i> <i>berlain</i> of the <i>Hou-</i> <i>shold.</i>]	[The <i>Earl of Nor-</i> <i>thumberland, Lord</i> <i>Constable</i> of <i>Eng-</i> <i>land</i> for this pre- sent occasion.]	Arms.
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His Highness the *Duke of YORK.*

at	[The <i>Sceptre,</i> with the <i>Dove,</i> born by the <i>Duke of Albe-</i> <i>marle.</i>]	[<i>St. Edward's Crown,</i> born by the <i>Duke of Ormond,</i> <i>Lord High-Steward</i> for this present occasion.]	[The <i>Orb,</i> born by the <i>Duke</i> of <i>Bucking-</i> <i>ham.</i>]	at
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Sergeants	[The <i>Patena,</i> born by the <i>Bishop of Exeter</i> in his <i>Cope,</i>]	[The <i>Regale,</i> or <i>Chalice,</i> born by the <i>Bishop of London</i> in his <i>Cope,</i>]	Sergeants
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The

The Proceeding on the Day of

The *Pensioners* } Barons of the *Cinque-Ports*, (their whole Number *xvi.*)
with their } habited in Doublets of Crimfon Satin, Scarlet Hole,
Pole-Axes } Scarlet Gowns, lined with Crimfon Satin, black Velvet
Caps, and black Velvet Shoes, carrying the *Canopy*.

The *KING*

supported by the Bishops of
Bath and *Wells*, and *Duresme*.

His Train born by the Lords
Mandevil, *Cavendish*, *Ossory*, and *Percy*;
and assisted by the Lord *Mansfield*,
Master of the *Robes*.

The *Earl* of *Lauderdale*,
one of the *Gentlemen* of the *Bed-
Chamber*.

Mr. *Seamour*, Mr. *Ashburnham*,
both Grooms of the *Bed-Chamber*.

The *Captain* of the *Guard*.

The *Captain* of the *Pensioners*.

The *Yeomen* of *Guard*, in their
Coats.

Barons of the *Cinque-Ports*, (their whole Number *xvi.*)
habited in Doublets of Crimfon Satin, Scarlet Hole,
Scarlet Gowns, lined with Crimfon Satin, black Velvet
Caps, and black Velvet Shoes, carrying the *Canopy*.
The *Pensioners*,
with their
Pole-Axes.

When the *Proceeding* was entered the *Abbey Church*, all, passing through the *Quire*, went up the *Stairs* toward the great *Theatre*; and, as they came to the top thereof, were disposed by the *Heralds* into two *Galleries*, built on either side the upper end of the *Quire*. On the *North* side, the *Aldermen* of *London*, the *Judges*, and others of the *Long-Robe*; as also the *Quire* of *Westminster*, with the *Gentlemen* and *Children* of the *King's Chapel*; and, on the *South* side, the *Knights* of the *Bath*, and *Gentlemen* of the *Privy-Chamber*.

Near the *Pulpit* stood the *Master* of the *Jewel-House*, and the *Lord Maior* of *London*.

The *Nobility* were seated on *Forms* round about the in-side of the *Theater*: on the corner whereof, nearest to the *Altar*, adjoining to the two uppermost *Pillars*, stood the *Provincial Kings*, *Heralds*, and

and *Pursuivants* at Arms, within Rails there placed.

Within the Rails, on either side the entrance of the *Theatre* from the *Quire*, stood the Serjeants at Arms (XVI. in number) with their *Maces*. And over the Door, at the *West*-end of the *Quire*, stood the Drums and Trumpets.

The *King*, being entered the *West*-door of the *Church* (within which a *Fald-stool*, and *Cushions* were laid ready for him to kneel at) was received with an *Anthem*, begun by the whole *Quire*, viz.

The first, fourth, fifth, and sixth *Verses* of the 122^d *Psalms* : beginning thus ;

I was glad when they said unto me , We will go into the House of the Lord, &c.

He kneeled down, and used some short Ejaculations ; which being finished, He thence proceeded up to the *Theatre* (erected close to the four high *Pillars*, standing between the *Quire* and the *Altar*) upon which the *Throne of Estate* was placed (being a Square raised five Degrees) on the *East*-side whereof were set a *Chair*, *Foot-stool*, and *Cushion*, covered with Cloth of Gold, whereon for a while He reposed Himself.

Immediately after, the *Bishop of London* (who was appointed to Officiate, in part, that Day, for the *Arch-Bishop of Canterbury*, whose age and weakness rendered him incapable of performing his whole Duty at this *Coronation*) having the *Lord High Constable*, the *Earl Marshal*, the *Lord Great Chamberlain*, the *Lord High Chancellor*, and *Lord Chamberlain* of the *Household* before him, went first to the *South*, next to the *West*, and lastly, to the *North* side of the *Theatre* ; and at every of the said three sides, acquainted the *People*, that he presented to them *King CHARLES*, the rightful Inheritour of the *Crown* of this *Realm* ; and asked them, if they were willing to do their *Homage*, *Service*, and *Bownden Duty* to Him.

As this was doing, the *King* rose up, and stood by the aforesaid *Chair*, turning His Face still to that side of the *Stage*, where the said *Bishop* stood, when he spake to the *People* ; who signified their willingness, by loud Shouts, and Acclamations.

The same Question was likewise put by the said *Bishop* to all the *Nobility* present.

Immediately after, this following *Anthem* was sung by the *Gentlemen* of the *King's Chapel* :

B b

Let

Let thy Hand be strengthened, and thy right Hand be exalted, &c.

In which time, a large *Carpet* was spread by certain Officers of the removing *Ward-robe*, from the *Altar*, down below the *hault-Paces* thereof; and over that a *silk Carpet*, and *Cushion*, laid by the *Gentleman-Usher* of the *Black-Rod*, assisted by the *Yeoman* of the *Ward-robe*. Which being done, the *Bishop of London* went down from the *Theatre* towards the *Altar*; and, having made his Reverence, placed himself at the *North-side* thereof.

Then the *King* descended from His *Throne*, and proceeded to-wards the *Altar*, supported by the *Bishops* of *Duresme*, and *Bath* and *Wells*, with the *four Swords*; the *grand Officers*, the *Noble-men*, *Bishops*, who carried the *Regalia* before Him, and *Dean of Westminster* also attending. Being come to the *Steps* of the *Altar*, He kneeled down, and first offered a *Pall* of Cloth of Gold; next an *Ingot* of Gold of a pound weight, prepared by the *Master* of the great *Ward-robe*, and *Treasurer* of the *Household*, by virtue of their *Offices*. Immediately after, His *Majestie* retired to a *Chair* of *State*, set on the *South-side* of the *Altar*, a little below the *Traverse* of *Crimson Taffaty*.

After this, the *Bishops*, and *Noble-men*, who carried the *Regalia*, presented every particular to the *Bishop* of *London*, who placed them upon the *Altar*; and then retired to their *Seats*. And the *King* kneeled at a *Fald-stool* (set on the right side of his said *Chair* of *State*) whilst the *Bishop* of *London* said the *Prayer*, beginning thus,

O God, which dost visit those, that are humble, &c.

Which *Prayer* ended, the *Bishop* of *Worcester* went up into the *Pulpit*, placed on the *North-side* of the *Altar*, opposite to the *King*, and began his *SERMON*; the *Text* being taken out of the 28th *Chapter* of the *Proverbs*, and the second *Verse*.

On the *King's* right Hand stood the *Bishop* of *Duresme*, and beyond him the *Noble-men*, that carried the *SWORDS*, who held them naked, and erect. The *Duke* of *YORK* sat a little behind Him on His left Hand; next to whom stood the *Bishop* of *Bath* and *Wells*, together with the *Lord Great Chamberlain*.

The

The *Lord High-Chancellor*, and *Lord High-Treasurer*, sat on a Form behind the *Duke of YORK*; and behind them, in a Gallery, sat the *Dutchess of YORK*.

In the same Gallery also were placed

Baron Bateville, Ordinary *Ambassador* from *Spain*.

Prince Maurice of Nassau, Extra-ordinary *Ambassador* from the *Electour of Brandenburg*.

Monsieur Weyman, the *Electour's Chancellor*, who was joyned in Commission with him.

The *Count Coningsmark*, Envoy from *Sweden*.

Monsieur Friesendorf, Resident of *Sweden*.

Monsieur Petcom, Resident of *Denmark*.

Monsieur Plessis Bellieure, Envoy from *Monsieur the Duke of Orleans*.

Signieur Giavarina, Resident of *Venice*.

Signieur Bernardi, Resident of *Genoa*.

Monsieur La-Motte,

and

Monsieur Frays,

} Envoys from the *Prince Electour*.

Monsieur Gormers, Deputy Extra-ordinary from *Hamburg*.

An Envoy from the *Cardinal of Hesse*.

The *Marquess de Montbrun*, with several other *Gentlemen-strangers*.

But *Don Francisco de Mello*, the *Ambassador of Portugal*, was placed in the *Lord Chamberlain's Box*.

On the *North-side* of the *Altar* sat the *Bishop of London*, directly opposite to the *King* in the *Arch-Bishop's Chair*, covered with *Purple Velvet*: the rest of the *Bishops* being placed on Forms behind him.

And higher, towards *Saint Edward's Chapel*, stood *Garter*, Principal King of Arms, with the *Officers* of the standing and moving *Wardrobe*, in *Scarlet Gowns*; the *Sergeant* of the *Vestry* with his gilt *Verge*, and other *Vergers*: as also some of the *Grooms* and *Pages* of the *Bed-Chamber*, who attended to do service, as occasion required.

Opposite to them, on the *South-side* of the *Altar*, stood the *Dean* and *Prebends of Westminster*.

Saint Edward's ancient Chair (covered all over with *Cloth of Gold*) was placed upon the *North-side* of the *Altar*, a little lower than that belonging to the *Arch-Bishop*, but something nearer the middle of the *Isle*, and between the *King's Chair of State*, and the *Pulpit*.

SERMON being ended, the *Bishop* of *London* arising from his Seat, drew near to the *Chair of State*, and asked of the *King* (who then uncovered His Head) whether He was willing to take the usual Oath of His Progenitors, viz. to confirm the *Laws* to the *People*, and namely the *Franchises* granted to the *Clergy* by *Saint Edward* the Confessor; to maintain the *Gospel* established in the *Kingdom*; to keep *Peace*; execute *Justice*, and grant the *Commons* their rightful *Customs*: unto every of which Questions His Majesty made particular Answers, That He would.

Then likewise did the *Bishop* of *Rochester* read the *Bishop's Petition* to the *King*; the *Prayer* whereof was, That He would preserve unto them, and the *Churches* committed to their charge, all *Canonical Privileges*; due *Law*, and *Justice*; as also protect, and defend them, and the *Churches*, under their Government: which His Majesty most graciously by a large Answer (which repeated the words of the *Petition*) granted, and promised to perform.

Afterwards the *King*, assisted by the *Bishops* of *Duresme*, and *Bath* and *Wells*, was led from His *Chair* up to the *Altar* (the *Sword of State* being born before Him, and the *Lord Great Chamberlain* attending) where He took an Oath to perform, and keep what He had promised.

Which Oath taken, the *King* was led, in like manner, back to His *Chair of State*; and immediately the *Bishop* of *London* begun the *Hymn*, *Come Holy Ghost, eternal God, &c.* the *Quires* singing the rest of it.

And a little before the ending thereof, the *Fald-stool* was set again at the *King's* right Hand; whereat (as soon as the *Hymn* was finished) He kneeled) the *Bishop* of *London* standing before Him, and saying the following *Prayer*,

*We beseech thee, O Lord, Holy Father, Almighty, and everlasting God,
for this thy Servant CHARLES, &c.*

This *Prayer* ended, the *Bishop* of *London* went to the *North-side* of the *Altar*, the *King* still kneeling; and forthwith the *Bishops* of *Peterborough*, and *Gloucester*, went, and kneeled on the upper haultpace of the *Altar*, where they began the *Letany*, the *Quires* singing the *Responses*; the *Dean* of *Westminster*, kneeling all the while on the *King's* left Hand.

After the *Letany* followed three *Prayers*, said by the *Bishop* of *London*

London at the North side of the Altar; and, a little before the last of them was ended, the Arch-Bishop of Canterbury came out at the North-door of Saint EDWARD'S Chapel, vested in a rich antient Cope.

The third Prayer being ended, the said Arch-Bishop standing before the Altar, began the *Versicle*,

Lift up your Hearts.

Resp.

We lift them up to the Lord.

Arch-Bishop.

Let us give thanks unto the Lord our God.

Resp.

It is meet and right so to do.

Arch-Bishop.

It is very meet, and right, and our bounden Duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, &c.

Then the King arose from before the *Fald-stool*, and went to the Altar, supported by the aforesaid Bishops of *Duresme*, and *Bath and Wells*: where He was disrobed by the Lord Great-Chamberlain of His Royal Robes, which were immediately carried thence into the *Traverse* erected in Saint Edward's Chapel.

Whilst this was in doing, the Chair, that was before placed at the entrance of the Theatre was removed, and set on the North side of the Altar, betwixt it, and Saint Edward's Chair: whereunto the King being come, sat down, and was anointed by the said Arch-Bishop, (the Dean of Westminster holding the *Ampulla*, and pouring the Oyl out into the Spoon) first on the Palms of both His Hands, the Arch-Bishop, as he anointed Him, pronouncing the Prayer, which beginneth thus;

Let these Hands be anointed with Holy Oyl, as Kings and Prophets have been anointed, &c.

After

After which, the *Quire* sung this *Anthem*,

Sadoc the Priest, and Nathan the Prophet anointed Solomon King, and all the People rejoyced, and said, God save the KING.

At the end of which *Anthem*, the *Arch-Bishop* said the *Prayer*, beginning thus ;

Look down, Almighty God, with thy favourable Countenance upon this Glorious KING, &c.

And then proceeded with His anointing on the *King's* Breast, between His Shoulders, on both His Shoulders; the two bowings of His Arms, and on the Crown of His Head, in manner aforesaid.

Which being done, and the *Anointing* dried up with fine Linen; and also the Loops of His Shirt closed up by the *Dean of Westminster*, the *Arch-Bishop* said the two *Prayers*, beginning thus ;

- 1 *God, the Son of God, Christ Jesus our Lord, who is anointed of his Father with the Oyl of Gladness above his Fellows, &c.*
- 2 *God, which art the Glory of the Righteous, and the Mercy of Sinners, &c.*

During the time of this His *Unction*, a rich *Pall* of Cloth of Gold, was held over the *King's* Head by the *Dukes of Buckingham*, and *Albe-marle*; and the *Earls of Berks* and *Sandwich*, as *Knights* of the most Noble Order of the *Garter*.

After these *Prayers*, the *Lord Great-Chamberlain* delivered the *Coif* to the *Arch-Bishop*, who put it on the *King's* Head: and immediately after, the *Dean of Westminster* put the *Colobium Sindonis*, or *Surplice* upon the *King*; the *Arch-Bishop* saying the *Prayer*, beginning thus ;

O God, the King of Kings, and Lord of Lords, by whom Kings do reign, and Law-givers do make good Laws, vouchsafe, we beseech thee, in thy favour, to bless this Kingly Ornament, &c.

Then the *Dean of Westminster*, having likewise fetched the *Tisbue-Hose* and *Sandals* from the *Altar*, arrayed the *King* therewith; as also with the *Super-tunica*, or *close Pall* of Cloth of Gold, and girded the same about Him.

After

After all this, the said *Dean* took the *Spurs* from off the *Altar*, and delivered them to the *Lord Great Chamberlain*, who, having touched the *King's Heels* therewith, forthwith sent them back to the *Altar*.

Then the *Arch-Bishop* received the *Sword of State*, in the *Scabbard* from the *Lord-Chamberlain* of the *Household*, and laid it upon the *Altar*, saying the *Prayer*, beginning thus,

Hear our Prayers, we beseech thee, O Lord, and vouchsafe; by thy right Hand of Majesty, to bless, and sanctifie this SWORD, &c.

This *Prayer* finished, the *Arch-Bishop*, and *Bishops* assisting, delivered the *Sword* back to the *King*, saying, *Accipe gladium per manus Episcoporum.*

Whereupon, the *Lord Great-Chamberlain* girt it about the *King*, and the *Arch-Bishop* said,

Receive this Kingly Sword, which is hallowed for the defence of the Holy Church, &c.

After this, the *Dean of Westminster* took the * *Armill*, made of Cloth of Tissue, and put it about the *King's Neck*, tying it to the bowings of His Arms; the *Arch-Bishop* standing before the *King*, with the *Bishop of London* on His right Hand, and saying,

Receive the Armil of Sincerity, and Wisdom, &c.

Next the *Mantle*, or open *Pall*, being made of Cloth of Gold, and lined with red Taffaty, was put upon Him by the said *Dean*; the *Arch-Bishop* likewise using the words of Signification, viz.

Receive this Pall, &c.

In the next place, the *Arch-Bishop* took *Saint EDWARD's Crown*, and blessed it, saying,

God, the Crown of the Faithful, &c.

* *Armillæ sunt in modum Stole, & ab utraque semper ad Compages Brachiorum erant descendentes, in ipsis Compagibus laqueis sericeis connexæ.*

In the mean time, *Saint EDWARD'S Chair* was removed into the middle of the *Isle*, and set right over against the *Altar*, whither the *King* went, and sat down in it: and then the *Arch Bishop* brought *Saint EDWARD'S Crown* from the *Altar*, and put it upon His Head.

Whereupon, all the *People*, with loud and repeated shouts, cryed, *God save the KING*; and, by a Signal then given, the great *Ordinance* from the *Tower* were also shot off.

At the ceasing of these *Acclamations*, the *Arch Bishop* went on, saying,

God crown Thee with a Crown of Glory, and Righteousness, &c.

Adding thereunto the *Prayer*, beginning thus;

* At which words the *King* bowed His Head.

*O God of Eternity, &c. Bless this thy Servant, who * boweth His Head unto thy Majesty, &c.*

After which *Prayer*, the *Arch-Bishop* read the *Confortare*,

Be strong, and of a good Courage, and observe the Commandments of the Lord, to walk in his ways, &c.

In the mean while, the *Quires* sung this *Anthem*,

The King shall rejoyce in thy strength, O Lord. Exceeding glad shall He be of thy Salvation, &c.

Upon this, the *Dukes*, *Marquesses*, *Earls*, and *Viscounts* put on their *Coronets*; the *Barons* their *Caps*: And *Mr. Garter*, and the *Provincial Kings* put on their *Coronets*.

Then the *Master of the Jewel-House* delivered to the *Arch-Bishop* the *Ring*, who consecrated it, saying,

Bless, O Lord, and sanctifie this Ring, &c.

After which, he put it upon the fourth Finger of the *King's* right Hand, and said,

Receive this Ring of Kingly Dignitie, and by it the Seal of Catholick Faith, &c.

And then used the *Prayer*, beginning thus;

O God,

O God, to whom belongeth all Power, and Dignity, give unto thy Servant CHARLES the Fruit of His Dignity, &c.

Which *Prayer* being finished, the *Linen Gloves* were delivered to the KING by the *Lord Great-Chamberlain*. Then the KING went to the *Altar*, ungirt His *Sword*, and offered it: which, being redeemed by the *Lord-Chamberlain* of the *Household*, was drawn out of the *Scabbard*, and carried naked by him all the following part of the Solemnity.

Then the *Arch-Bishop* took the *Scepter*, with the *Cross*, from off the *Altar*; and delivered it into the KING's right Hand, saying,

Receive this Scepter, the Sign of Kingly Power, the Rod of Kingdoms, the Rod of Virtue, &c.

Whilst this was pronouncing by the *Arch-Bishop*, Mr. *Henry Howard* (Brother to *Thomas Duke of Norfolk*) delivered, by virtue of his Tenure of the *Manour of Wirklop*, in the County of *Norfolk*, to the King a rich *Glove* for His right Hand; which having put on, He then received the *Scepter*. And after that the *Arch-Bishop* said the *Prayer*, beginning thus,

O Lord, the Fountain of all good things, &c. Grant, we beseech thee, to this thy Servant CHARLES, that He may order aright the Dignity, which He hath obtained, &c.

During which time, the said Mr. *Howard* performed the Service, *ratione tenuræ dicti Manerii de Wirklop*, of supporting the King's right Arm.

Next of all, the *Arch-Bishop* took the *Scepter* with the *Dove*, and gave it into the King's Hand also, saying,

Receive the Rod of Vertue, and Equity, learn to make much of the Godly, and to terrifie the Wicked, &c.

After which, the King kneeled, holding both the *Scepters* in His Hands, whilst the *Arch-Bishop* thus blessed Him,

C c

The

The Lord bleſs Thee, and keep Thee; and as He hath made Thee King over his People, ſo he ſtill proſper Thee in this World, and make Thee partaker of his Eternal Felicity in the World to come. Amen.

Then the KING aroſe, and ſet Himſelf again in Saint Edward's Chair, whilſt the Arch-Biſhop and Biſhops preſent, one after another, kneeled before Him, and were kiſſed by Him.

Which done, the KING returned to that Chair, placed on the Theatre behind His Throne; having then alſo the four Swords born naked before Him, (the Arch-Biſhops, Biſhops, and Great Officers attending) at whoſe arrival there, the Arch-Biſhop ſaid this Prayer,

Grant, O Lord, that the Clergie and People, gathered together by thine Ordinance for this ſervice of the KING, &c.

Then the King repoſed Himſelf in the ſaid Chair, whilſt both the Quires ſung *Te Deum*.

When *Te Deum* was ended, the King aſcended His Throne placed in the miſt of the Theatre (the Swords, and Great Officers ſtanding on either ſide; as alſo the Biſhops) the Arch-Biſhop then ſaying,

Stand, and hold faſt from henceforth that Place, whereof hitherto You have been Heir by the Succeſſion of Your Fore-Fathers, &c.

After this, the Biſhops, and Nobility did their Homage to the King in manner following.

And firſt the Arch-Biſhop of Canterbury kneeled down before the King's Knees, and ſaid,

I, WILLIAM Arch-Biſhop of CANTERBURY, ſhall be Faithful; and True, and Faith, and Truth bear unto You, Our Sovereign Lord, and Your Heirs, Kings of ENGLAND, and ſhall do, and truly acknowledg the Service of the Land, which I claim to hold of You, in right of the Church: So help me God.

Which ſaid, he kiſſed the King's left Cheek.

The like did all the other Biſhops, that were preſent.

Then came up the Duke of YORK, with Garter, Principal King of Arms, before Him, and His Train born by two Gentle-men, who, being

being arrived at the *Throne*, kneeled down before the *King*, put off His *Coronet*, and did His *Homage* in these words;

I, JAMES Duke of YORK, become Your Liege-man, of Life and Limb, and of Earthly Worship: and Faith and Truth I shall bear unto You, to live and die against all manner of Folk: So God me help. At which the Drums beat, Trumpets sounded, and all the People shouted.

The like did the *Dukes of Buckingham*, and *Albe-marie*, for themselves, and the rest of the *Dukes*.

So also did the *Marquesses of Worcester*, and *Dorchester*.

Next, the *Earl of Oxford* did *Homage* after the same manner for himself, and the rest of the *Earls*, who attended upon him to signify their Consents.

After him, *Viscount Hereford* did the like for himself, and the rest of the *Viscounts*; and then the *Drums* beat, and *Trumpets* sounded again, and the *People* shouted.

Lastly, the *Baron Audley* in like manner did *Homage* for himself, and all the *Baronage*, who also accompanied him to the *Throne*, in testimony of their Consents; which being finished, *Drums*, *Trumpets*, and *Shouts* followed.

Afterwards the *Duke of YORK*, and all the *Nobility* singly ascended the *Throne*, and touched the *King's Crown*, promising by that Ceremony to be ever ready to support it with all their power.

During the performing of this Solemn Ceremony, the *Lord High-Chancellor* went to the *South West*, and *North-sides* of the *Stage*, and proclaimed to the *People* the *King's General Pardon*, being attended by *Mr. Garter* to the *South-side*, and by a *Gentle-man Usher*, and two *Heralds* to the other two *Sides*.

And at these three *Sides*, at the same time, did the *Lord Cornwallis*, *Treasurer* of His Majesty's Household, fling abroad the *Medals*, both of *Gold*, and *Silver*, prepared for the *Coronation*, as a *Princely Donation*, or *Largess*, among the *People*. An *Essay* of which is this,



The Proceeding on the Day of

The King being thus enthronized, the Gentlemen of His Chapel began this following *Anthem*,

Behold, O Lord, our Defender, and look upon the Face of thine Anointed.

At the ending of which *Anthem*, the *Trumpets* sounded, and *Drums* beat again. In which time the *Bishop* of London went up to the *High-Altar*, and began the *Communion*; and immediately the *King* took off His *Crown*, and delivered it to the *Lord High-Chamberlain* to hold; the *Scepter* with the *Cross* to Mr. *Henry Howard*, and that with the *Dove* to the *Duke of Albemarle*.

The *EPISTLE* (taken out of the First *Epistle* of St. *Peter*, the second *Chapter*, and beginning at the eleventh *Verse*) was read by the *Bishop* of *Chichester*.

The *GOSPEL* (being part of the twenty second *Chapter* of St. *Matthew*, beginning at the fifteenth *Verse*) by the *Bishop* of *Ely*.

After which, the *Nicene Creed* was began by the *Bishop* of London, and sung by the *Gentle-men* of the *Chapel*.

All which time the *King* stood by His *Throne*.

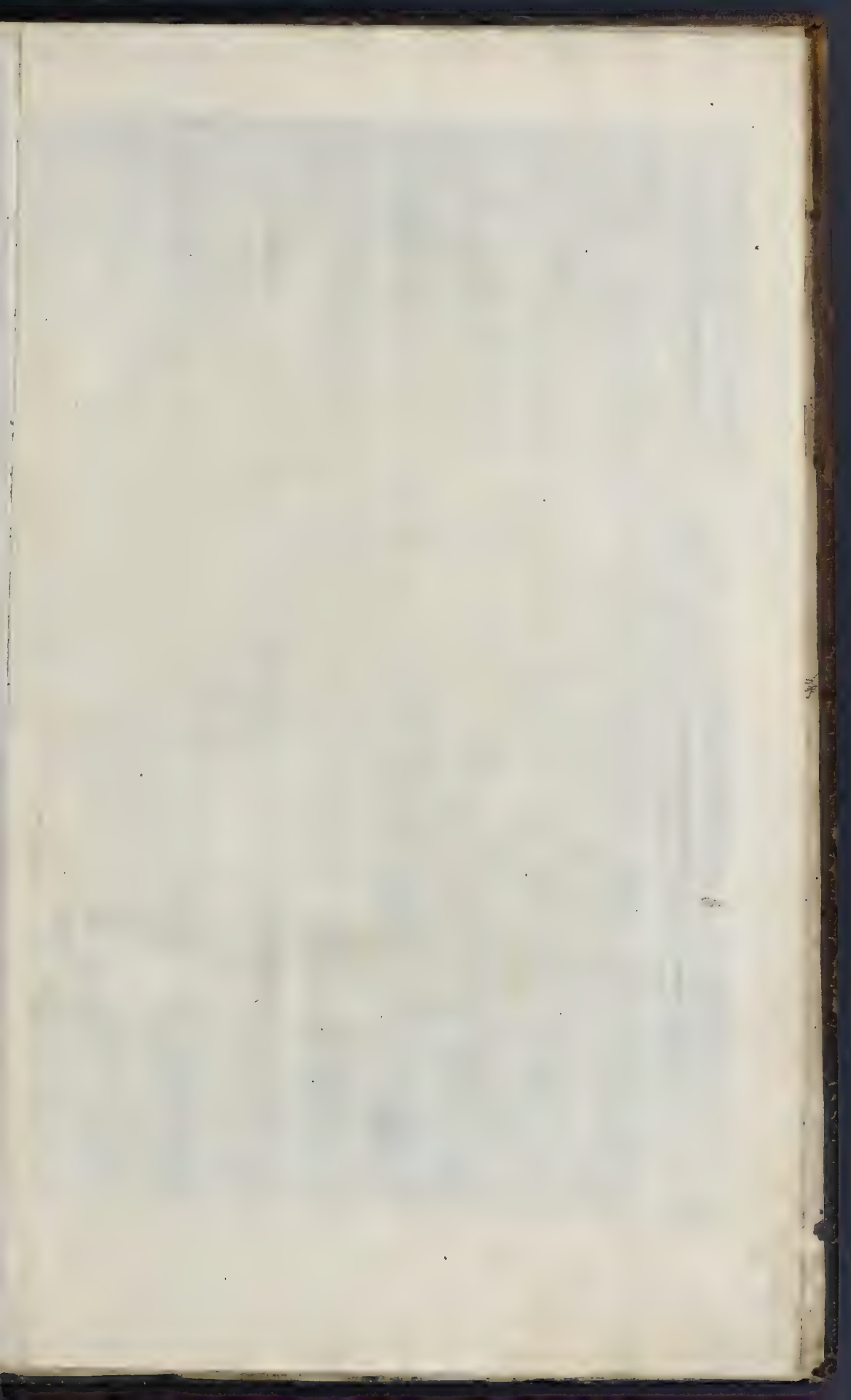
But towards the end of the *Creed* He took again His *Crown* from the *Lord Great-Chamberlain*, and put it on His Head; as also the *Scepter* with the *Cross* from Mr. *Howard*, and that with the *Dove* from the *Duke of Albemarle*, and prepared for His *Descent* from His *Throne* towards the *Altar*, to receive the *Communion*.

And, as soon as singing of the *Creed* was fully ended, the *King* descended with the *Crown* on His Head, and *Scepters* in both Hands, (the *Bishops* of *Duresm*, and *Bath* and *Wells*, supporting Him) with the four *Swords* naked before, all the great *Officers* attending. In the time of which *Proceeding* the *Quire* sung,

Let my Prayer come up into thy presence, as the Incense, and the lifting up of my Hand be as an Evening-Sacrifice.

Here the *Arch-Bishop* of *Canterbury* retired from the *Ceremonies* into *Saint Edward's Chapel*, and thence went home, leaving the remainder of his *Duty* to be performed by the *Bishop* of London.

At the *King's* approach to the *Altar*, the *Bishop* of *Ely* delivered unto Him *Bread*, and *Wine*, which He there offered, and then returned to the *Fald stool*, on the *South* side of the *Altar*, near His *Chair* of *State*; before which He kneeled down, and laid His *Crown* upon the







the Cushion before Him, towards His right Hand; and the Scepter with the Dove, on His left; and gave again to Mr. Howard the Scepter with the Cross, who held it, kneeling on the King's right Hand: the Grand Officers, and the Noble men, with the four Swords naked, and erect, standing about Him.

Then the Bishop of London said this Prayer,

Bless, O Lord, we beseech thee, these thy Gifts, and sanctifie them unto this holy Use, &c.

At the end of which, the Lord Cornwallis, Treasurer of the Household, delivered another Wedg of Gold (which goeth under the name of the Mark of Gold) to the Lord Great-Chamberlain, who presenting it to the King, He offered it into the Bason, kneeling still at His Fald-stool, whilst the Bishop of London said the following Prayer, beginning thus;

Almighty God, give Thee the Dew of Heaven, and the Fatness of the Earth, and abundance of Corn, and Wine, &c.

And next pronounced this Blessing,

Bless, O Lord, the virtuous carriage of this KING, and accept the Work of His Hands, &c.

Then the Bishop proceeded to the Consecration of the Sacrament: which being finished, he first of all received; next, the Dean of Westminster; then, the Bishop of Bath and Wells; and lastly, the Bishop of Duresm.

These four Prelates having communicated, and Preparation made for the King's Receiving (who kneeled all this while before the Fald-stool) the Bishop of London gave the King the Bread, and the Dean of Westminster the Cup.

As soon as the King had received, this Anthem was begun by the upper Quire.

O hearken unto the voice of my Calling, my King, and my God, &c.

In the mean while, the King returned to His Throne upon the Theatre, with the Crown on His Head, and bearing the Scepters in His Hands.

When

When He came thither, He first put off His *Crown*, and delivered it to the *Lord Great-Chamberlain*: then the *Scepter* with the *Cross* to *Mr. Howard*; and that other with the *Dove* to the *Duke of Albemarle*.

After this the *Bishop of London* went on with the *Communion*; which being finished, the *King* (attended as before) descended from His *Throne* crowned, with both the *Scepters* in His Hand, (the rest of the *Regalia* being carried before Him; and thence proceeded into *Saint Edward's Chapel*, where He took off *Saint Edward's Crown*, and delivered it to the *Bishop of London*; who immediately laid it upon *Saint Edward's Altar*, all the rest of the *Regalia* being given into the hands of the *Dean of Westminster*, and laid there also. Then He retired into a *Traverse*, where He was disrobed of the Robes He was crowned in, which were delivered to the *Dean of Westminster* to lay up with the rest of *Regalia*) and invested with His Royal Robes of Purple Velvet, He came near to *Saint Edward's Altar*, where the *Bishop of London* standing ready with the *Imperial Crown* in his hands, set that upon His Head. All which being performed, He took the *Scepter* with the *Cross* in His right Hand, and the *Globe* in His left; and proceeded to *Westminster Hall*, the same way that He came; and attended after the same manner, saving that the *Noble-men*, and *Bishops*, who brought the *Regalia* to the *Abbey Church*, went not now immediately before Him, as they did then, but were ranked in places according to their Degrees: all the *Noble-men* having their *Coronets*, and *Caps* on their Heads; and the *Kings of Arms* their *Coronets*.

The *Proceeding* being entred into *Westminster-Hall*, the *Nobility*, and others, who had *Tables* assigned them, went, and placed themselves thereat; but the *King*, (attended with the *Great Officers*) with-drew into the *Inner-Court of Wards*, for half an hour.

In the mean time, all the *Tables* in the Body of the *Hall* were served; viz. before the *King's Service* came up, and were placed in this manner.

1. On the right hand (viz. the *South-East* side of the *Hall*) were set two *Tables*, one beneath the other: at the upper end of the first (which had two *Side-Tables* to serve it) sate the *Bishops*; and below them the *Judges*, with the rest of the *Long-Robe*.

2. At the second *Table* (which had two *Side-board Tables* likewise to serve it) sate the *Masters* of the *Chancery* and the *Six Clerks*. At which likewise the *Barons* of the *Cinque-Ports* were then necessitated to sit (by reason of a Disturbance which some of the *King's Footmen* made in offering to take the *Canopy* from them) although the upper end of the first *Table* was appointed for them.

On the other side of the *Hall* was placed likewise a long Table, which reached down near to the *Common-Pleas-Court*, whereat the *Nobility* dined.

3.

And behind this, close to the *Wall*, at a shorter Table, sate the *Lord Maior, Aldermen, Recorder*, and twelve chief Citizens of *London*.

Lastly, within the *Court of Common-Pleas* was a Table set for the *Officers at Arms*, whereat they also dined. Each Table being furnished with three *Courses* answerable to that of the *King's*, besides the *Banquet*.

At the upper end of the *Hall* (where, upon an ascent of Steps, a *Theatre* was raised for His *Majestie's* Royal Seat at this great Solemnity) a large Table being placed, the *Serjeant of the Ewry*, two *Serjeants at Arms* with their *Maces* going before him, bringing up the *Covering*, was spread by the *Gentlemen-Ushers*, and *Serjeant of the Ewry*.

This being done, the *Officers of the Pantry*, with two *Serjeants at Arms* also before them, brought up the *Salt of State*, and *Caddinet*.

A little before the *King* returned to Diner, two *Esquires of the Body*, took their Seats upon two little Foot-stools, on either side of the Foot of the *King's Chair*, (placed opposite to the middle of the Table) and there sate until the *King* came in to Diner; when rising, and performing their Duty in placing the *King's Robes* for His better conveniency of sitting, they sate down again at the *King's Feet* some part of Diner-time, until the *King* gave them leave to rile.

On the right Side of the *Throne* was erected a *Gallery* for the *Officers at Arms*. And opposite to that, on the other side, another for the *Musick*: and below, on the old Scaffolds, next the *Court of Common-Pleas*, stood the *King's Trumpeters*.

*The Proceeding at carrying up of the First Course
to the KING'S TABLE.*

The two *Clerks Comptrollers*,
The two *Clerks of the Green Cloth*,
And the *Cofferer of His Majestie's Household*.

All in Black Velvet Gowns, trimm'd with Black Silk, and Gold Lace, with Velvet Caps raised in the Head.

Six *Serjeants at Arms*, two and two.

The

The *Earl-Marshal*
on the left Hand.

The *Lord-High-
Steward*.

The *Lord High-Constable*
on the right Hand.

All three mounted on Horse-back in their Robes, and with their Coronets on their Heads; having their Horses richly trapped.

Six *Serjeants at Arms*, two and two.

The *Comptroller of the Household*, The *Treasurer of the Household*,
with their White Staves,

Earl of Dorset, *Sewer*.

Earl of Chesterfield, his Assistant.

The *Knights of the Bath*, carrying up the Service, two and two to a Dish, which was set upon the Table by the *Earl of Lincoln* Carver, assisted by the *Earl-Sewers*.

In the Rear came up the three Clerks of His *Majestie's Kitchen*, all luted in Black, Fugar'd, Satin Gowns, and Velvet Caps, in fashion like those worn by the Clerks *Comptrollers*.

Diner being set on the Table, the *King* came forth from the *Inner-Court of Wards*, in His *Royal Robes*, with the *Crown* on His Head, and *Scepter* in His Hand, having the three *Swords* born naked before Him, and having wash'd, sate down to Diner, the *Bishop of London* saying Grace.

On the *King's* right Hand, the *Noble-men*, that carried the three *Swords*, stood, holding them naked, and erected, all the Diner-while; at His left Hand stood the *Lord High-Chamberlain*, to whom the *King* had given the *Scepter* to hold. And at the Table's end, on the *King's* left Hand, sate the *Duke of YORK*, in his Robes, and Coronet.

Soon after Diner was begun, the *Lord Allington*, by virtue of his tenure of the *Manor of Wymundeley*, in the County of *Hertford*, served the *King* of His first *Cup* (which was of *Silver Gilt*) and after the *King* had drank, he had the *Cup* for his *Fee*.

Next, *Thomas Leigh* Esquire was brought up to the Table with a *Mess of Pottage*, called *Dillegrount*, by reason of his tenure of the *Manour of Addington*, in the County of *Surrey*.

Afterwards, a little before the second Course was ready, *Sir Edward Dymock* Knight (being the *King's Champion*, as being seized of the *Manor of Scrivelsby*, in the County of *Lincoln*) entred the *Hall* on a goodly *White Courfier*, armed at all Points: and there having made a stand for some time, advanced in maner following;

First,

First, Two *Trumpets*.

Then the *Serjeant-Trumpeter* with his Mace.

After him two *Serjeants at Arms*, with their Maces.

{ Then one *Esquire* carrying his *Target*, } Another *Esquire* carry-
 { having his *Arms* depicted thereon; } ing the *Champion's Lance* }
 { and } { upright. }

After them *YORK-Herald* at *Arms*.

The *Earl-Marshal*
 on his left Hand.

The *Champion*.

The *Lord High-Constable*
 on his right Hand.

Both likewise on Horseback.

Being come on some few steps, he made a stand : whereupon the said Herald proclaimed his *Challenge* in these following words ;

I *Fany Person of what degree soever, high or low, shall deny, or gain-say Our Sovereign Lord King CHARLES the Second, King of England, Scotland, France, and Ireland, Defender of the Faith, Son and next Heir to Our Sovereign Lord CHARLES the First, the last King deceased, to be right Heir to the Imperial Crown of this Realm of England; or that He ought not to enjoy the same: here is His Champion, who saith, that he lyeth, and is a false Traytor, being ready in person to Combate with him, and in this Quarrel will adventure his Life against him, on what day soever he shall be appointed.*

Whereupon the *Champion* threw down his *Gantlet*, which lying some small time, and no body taking it up, it was delivered unto him again by the same Herald. Then he advanced further forward, until he came to the middle of the *Hall*; where the Herald having reiterated the same Proclamation, the *Gantlet* was again thrown down, taken up, and returned unto him. And lastly, advancing to the Foot of the Steps to the *Throne of State*, the said Herald again proclaimed the same *Challenge*, whereupon the *Champion* threw down his *Gantlet* again, which no body taking up, it was delivered unto him.

This being done, the *Earl of Penbroke* and *Montgomery* (as before) presented on the Knee to the King a Gilt *Cup* with a Cover, full of Wine, who drank to the *Champion*; and, by the said *Earl* sent him the *Cup*, which having received, he, after three Reverences, drank it all off, went a little backward, and so departed out of the *Hall*, taking the said *Cup* for his Fee.

All which being performed, *Garter* Principal King of *Arms*, with the two Provincial Kings of *Arms*, having their Coronets on their Heads; and likewise all the *Heralds*, and *Pursuivants at Arms*, came down from the Gallery, and went to the lower end of the Tables, where they made their first obeysance to His Majesty. Then advancing up into the midst of the Hall, they did the like, and afterwards at the Foot of the Steps towards His Majesty's Throne, where *Garter* being ascended, proclaimed His Majesty's Stile in *Latine*, *French*, and *English*, according to antient usage, crying *Largeſs* thrice. Which done, they all retired backward into the midst of the Hall; and there, after crying *Largeſs* again thrice, he proclaimed the King's Style as before. And lastly, they went yet backwards to the end of the said *Noble-mens Table*, and did the same again; and from thence into the *Common-Pleas-Court*, to Diner.

Immediately after this, the second Course was brought up by the *Gentlemen-Pensioners*, with the former Solemnity; the last Dish being carried up by *Erasmus Smith* Esquire, who then presented the King with three *Maple Cups*, on the behalf of *Robert Barnham* Esq; in respect of his tenure of the *Manor of Nether-Bilfington* in the County of *Kent*, by performance of that service on the Day of the King's Coronation.

Lastly, the *Lord Maior of London* then presented the King with Wine in a *Golden Cup* having a Cover; of which the King having drank, the said *Lord Maior* received it for his Fee.

By this time the day being far spent, the King (having Water brought Him by the *Earl of Penbroke*, and his Assistants) washed, and rose from Diner before the third Course was brought in; and, retiring into the *Inner-Court of Wards*, He there disrobed Himself; and from thence went privately to His Barge, which waited for Him at the *Parliament-Stairs*, and so to the *Privy-Stairs at White-Hall*, where He landed.

It is a thing very memorable, that, towards the end of Diner-time (although all the former part of the day, and also the preceding day, in which the King made His *Cavalcade* through *London*, were the onely fair days, that we enjoyed of many both before, and after) it began to *Thunder* and *Lighten* very smartly: which, however some sort of People were apt to interpret as *ominous*, and *ill-boding*, yet it will be no difficult matter to evidence from Antiquity, that Accidents of this nature, though happily they might astonish, and amaze the common Drove of men, were by the most Prudent, and Sagacious, look'd upon as a *prosperous*, and *happy presage*. And of this *Virgil* gives

usa very pertinent Example (in the eighth Book of his *Æneids*) where *Evander* having addressed himself in a Speech to *Æneas* for aid against the *Hetrurians*, and He being sollicitous how to answer his request, mark what Sign was immediately sent from Heaven.

*Namque improvise vibratus ab Æthere fulgor
Cum sonitu venit, &c.*

For suddenly from Heav'n a brandish'd Flash
With Thunder came, &c.

And presently after the *Poet* adds,

*Obstupuere animis alii, sed Troius Heros
Agnovit sonitum, & Divæ promissa Parentis.*

While others stood amaz'd, the *Hero* knew
His Mother's Promise by the Sound that flew.

The same *Author*, in another place *, mentions the same thing * Lib. 2
as a Testimony of *Prayers* heard, and answered; as when Old *Anchises*, seeing the lambent *Flame* upon his Grand Child *Iulus* his Head, lifted up his Hands to Heaven, and prayed to *Jove* for help, and direction, he was thus answered,

*Vix ea fatus erat Senior, subitoque fragore
Intonuit lævum, &c.*

Scarce had the grave Sire spoke, when suddenly
It thundered prosperous, &c.

For so *Intonuit lævum* is interpreted by *Servius*, according to the Maxim of the Antient *Augurs*, who interpret *Thunder* from the *North*, that is (as they, contrary to the common *Astronomers*, accounted it) the left part of Heaven, for a prosperous *Omen*.

But, in reference to our present Purpose, we may proceed to a larger Interpretation, and conclude, that the Heavens, with Volleys of *Thunder*, and nimble Flashes of *Lightning*, seemed to give a *Plaudite*, and Acclamation, to this Grand and Sacred Solemnity; in like manner as we Mortals use to close our greater Triumphs with *Fire-works*, Bonfires, and the loud Report of our great Ordinance :
this

this Terrestrial Thunder being but the Imitator, and Counterfeit of the Heavenly Artillery.

* Claud. de
Cons. Probi-
ni & Olybrii
vers. 205.

And so I observe it expounded by *Claudian* in these Verses *,

*Ut sceptrum gessere manu, membrisque rigentes
Aptare togas, Signum dat summus hiulcâ
Nube Pater, gratamque facem per inane rotantes
Prospera vibrati sonuerunt Omina Nimbis.*

As soon as rob'd, and scepter'd, *Jove* aloud
His Signal Favour thunders from a Cloud,
Successful Lightning through Heav'n's Arches shines ;
Both at His Coronation happy Signs.

F I N I S.



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